The Lutheran Outlook

Lutheran Research Society

How Much Tolerance?

Life After Death

George Drach

Goethe's Mission in 1949

W. Rodemann

The Received Text Still Stands

E. H. Parsons

ol. XIV December, 1949 No. 12

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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Pointed Paragraphs

WHO'S WHO

Dr. George Drach, author of "Life after Death," is Emeritus Secretary of the Board of Foreign Missions of the United Lutheran Church. Dr. W. Rodemann, who writes of "Goethe's Mission in 1949," is professor of foreign languages in Knoxville College, Knoxville, Tenn. Mr. E. H. Parsons continues his discussion of "The Received Text."

ELECTION IN NEW YORK

Too much can be made of the victory of Herbert Lehman over John Foster Dulles. President Truman, for instance, takes this election to mean an indorsement of the welfare state. While any victory could be so interpreted, other factors in this election are more pressing.

First of all is the fact that the shameless charge of bigotry against John Foster Dulles did not die down, nor did it boomerang as some anticipated. Governor Lehman pulled a sentence out of context and twisted it to give the impression that his opponent was anti-Semitic. In spite of the defense of Dulles' integrity by such Jews as Rabbi Abba Hillel Silver and Bernard Baruch, the charge stuck sufficiently to show in the votes in the largest concentration of Jews anywhere in the world.

Simultaneously, the Democrats inhumanly made use of the fact that while Dulles is an important Protestant churchman, his son has become a Jesuit. They gave the impression that the father had denied the son. This lie died hard, as such lies do, and cost Dulles many votes. In this sense, the campaign was indescribably indecent but not decisive.

—*George Sokolsky.*

The tower of Pisa is reported to be leaning one-eighth of an inch further than it was a year ago. No doubt this is a hint for the Marshall plan to rush in and prop it up.

Clyde Moore in Ohio State Journal.

WELFARE PROGRAM

A bit of addition would prove that this program would probably increase the Federal budget to $100,000,000,000 if a mandate is secured in 1950 and 1952. It would probably add $50,000,000,000 to the debt and cut purchasing power in half. Moreover it would, in the case of the vast water-use authorities, reduce twenty states to Federal colonies. It would place millions of farmers and workers on government bounties or doles or in legal strait jackets. . . . This economic burden and government regimentation would create a new and totally different nation. It is silly to talk about preserving political and economic liberty in such a state. For the power of such a government could crush all opposition.

—*Raymond Moley in Newsweek.*

Naval commanders are spending so much time before Congress, we understand their current greeting is to shake hands and murmur, "Long time no sea."—St. Louis Globe-Democrat.

THE COMMON MAN

Tom Clark and Sharm Minton will probably rank with various past minor figures on the Supreme Court. Neither is likely to prove a Holmes, Hughes or Stone—or even a Rutledge, Pitney or Harlan. They don't have to, because they are chums of Harry Truman, a status which appears to carry with it the assumption of mediocrity. Any doubt that this is the Century of the Common Man would be removed by a check of President Truman's appointments to public office. This roll of undistinguished men seems to be the result of the President's conception of the claims of friendship.

If Truman regards the United States Government as a parking space for old friends and pinochle companions, regardless of merit or ability, there isn't too much that can be done about it . . . The President is entitled to pick his official family, and the Senate is reluctant to refuse confirmation except in extraordinary circumstances.

—*The Saturday Evening Post.*

Advertisement for a radio program from the Rochester Times-Union: "Hear . . . the Weatherman. The complete dope on the weather."

RELIGIOUS LIBERTY?

The Lutheran Hour has lost the use of a broadcasting station in Argentina. The letter to the Rev. Ambrosio L. Muniz of Buenos Aires notifying him of the action stated: "We have been ordered to discontinue the Sunday program of the Lutheran Hour. It is argued that the broadcast of such programs is a religious propaganda which is in conflict with the only religion that should be supreme in our country—the Apostolic Roman Catholic."

—*Lutheran Witness.*

News item in the Muscatine, Iowa, Journal and News-Tribune: "Local police are puzzled over the finding of a car parked outside the Methodist Church containing a full case of Scotch whiskey. So far they have found no trace of the owner, but Captain Casey is diligently working on the case."

Refusal of President Truman to invoke the Taft-Hartley law against strikes which are imperiling the country because he doesn't like it reminds us of the fellow who let his house burn down because he hated wa

—*Clyde Moore*

STATISM

Statism represents man's conceit that he can build better than God. God created men and women with great moral possibilities—industry, thrift, creativeness, self-control, compassion, love of God and fellow man. These qualities are the foundation of every good society; and government should be a way to give these qualities cooperative expression. But sometimes those in power lose faith in their fellow men. they take more and more of the fruits of human labor so that they may, they think, do more and more for human welfare. That process destroys the individual's incentive to produce and destroys his sense of social responsibility. It makes human beings into mere cogs in a man-made machine.

—*John Foster Dulles.*

Collecting bills one summer in Kansas, I found a bachelor farmer milking his one cow. "I'll be through in a minute," he grunted, motioning me to sit on a milking stool. He finished milking, lifted the pail to his mouth and drank deeply, poured the remaining milk on the ground and hung up the pail. "Now," he said, "the milking's done, supper's over, and the dishes are washed. What do you want?"

—*Corwin F. Pierce.*

The Lutheran Outlook

Official Organ of the American Lutheran Conference

REV. J. A. DELL, D.D., Editor

813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Evangelical Lutheran Church, the Augustana Synod, the Lutheran Free Church, and the United Evangelical Lutheran Church. The Conference has a total baptized membership of 1,721,108. Its congregations number 6,26 and it has 4,651 ordained ministers.

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The Lutheran Outlook is published at 20 S. Fifth Street, Blair, Nebr., and is entered as second class matter at the post office at Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $2.00 per year in advance; $3.00 for two years in advance; $3.00 per year to foreign countries.

All communications pertaining to advertising, subscriptions and change of address should be addressed to Mr. P. A. Magnussen, Manager, Lutheran Publishing House, Blair, Nebr.

The
LUTHERAN OUTLOOK

VOLUME XIV | DECEMBER, 1949 | NUMBER 12

EDITORIAL

MERRY CHRISTMAS! The bells ring again, and the children sing the old carols, and the lights glow. And in our hearts the Babe of Bethlehem works the old miracle of Christmas. God so loved the world! For a while eternity and time blend together as human eyes look deep into the bright glory of heaven and human ears listen to the song of angels around the throne. From star to star along their age-long courses reverberates the shout of the strong Son of God, "Lo, I come; in the volume of the Book it is written of me, to do Thy will, O God." And in a manger bed a tired mother lays her first born child, the lowly Son of man. Heaven has come to earth, and the door that closed on Paradise swings open again to welcome a lost race home. God so loved the world!

God so Loved the World

And in a world that is aware of God's forgiving love, there is for the time being small room for petty meanness. In every home there are conspiracies of love and little whispered secrets of joy planned for others. Nor can the festive warmth be contained within four walls; we must put gay lights in the windows to cheer the stranger on his way. We hunt out the poor and the sick and the friendless to bring them a share of our Christmas joy for Jesus' sake. The mailman staggers with the load of our greetings to distant friends. Trains and buses and planes are crowded with travelers hurrying home to be where hearth-fire is brightest and heart's love is warmest. And even to distant lands go our gifts to bring to families that have felt the crushing burden of war and exile and famine an echo of the Christmas spirit and the Christmas message: "On earth peace, good will to men." For a while—at Christmas time—earth comes close to heaven.

For a while—but then old habits take hold again, and the lights go out and the bells stop ringing and the angels go back into heaven—and the world is cold and hard and dark. Now I begin to suspect your motives again, and you begin to suspect mine. Now the schemer is abroad in the land again, plotting behind his oily smile to take advantage of others less wily than himself, to increase his own prestige and prominence and perquisites at the cost of others, to make every turn of circumstances serve his inordinate ambition for personal gain. Now the ruthless aggressor stalks his victim, careless of the ruin of the health and hope and happiness of those who fall prey to his cruel and rapacious lusts.

Now brother is set against brother, and class against class, and race against race. Labor rails against employers as exploiters of the poor, and employers complain that labor costs are forcing prices up. The laborer wants high wages for his work, and low prices on what he buys. The farmer wants the selling price guaranteed on what he produces, but he wants other prices to come down. The landlord wants the ceiling lifted on rents, but lowered on labor and farm products. The tenant wants a low ceiling on rents, but would like to have his own income increased. What's wrong is that every one of us is suffering from the disease of selfishness, which is the essence of all sin. The human race is sick unto death, and from the thug in the alley to the diplomat in morning coat and striped trousers shouting his vetoes at the council table of the nations, the symptoms are the same: every man for himself and the devil take the

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hindmost. But God so loved the world—this wicked, hateful world—that He gave it His best, His only begotten Son. We took His Son, the Christmas gift of heaven to a dying world, and nailed Him to a cross; and He died there, whispering, "Father, forgive them."

Do you remember when you were little, and it seemed that Christmas would never come? What if we could so live that Christmas would never go?

If our love for our fellow man could burn with as bright a light the rest of the year as it does at Christmas —if you believed in me as readily, and I believed in you —if we could desire as sincerely the welfare of others— if the misery of the poor appealed as much the rest of the year to the generosity of the well-to-do—if the workingman could appreciate his employer's problems, and the employer could consider his employees' needs—if the farmer and the landlord and the manufacturer and the middleman could think of the other fellow as well as of themselves—if the white man could regard the colored man without contempt, and the colored man could regard the white man without resentment—if the strong nations worked not only in their own interests but also in the interests of the weak—in short, if we could keep on loving each other as sincerely as we do at Christmas . . . why then I think the angels might be visible all year round, and the glory of heaven would brighten our skies and lighten our lives, and sin and sorrow and shame and suffering would be materially decreased; and there would be joy before the angels of God. For God so loved the world. God—so loved—the world.

Lutheran Research Society

IN HER COLUMN of September 9, Mrs. Eleanor Roosevelt wrote disparagingly of Lawrence Reilly and his Lutheran Research Society. She associated him with Gerald L. K. Smith, Harvey Springer, and Gerald D. Winrod, all known as rabble-rousing preachers; also (in her own words) with "Upton Close, who was dropped as a radio commentator; Tyler Kent, the American code clerk who was charged by the State Department and Scotland Yard with relaying military secrets to Germany . . . and Walter Maier, a somewhat fanatic fundamentalist."

Recently Mr. Reilly has produced a 14-page folder in reply to Mrs. Roosevelt. Since he calls his organization "The Lutheran Research Society," it is the duty of Lutherans to know something about it and its founder. What does he say of himself and his use of the name Lutheran? It will be remembered that earlier this year a statement was given to the press by Lutheran spokesmen to the effect that Reilly has no official connection with any Lutheran church body. In his *apologia pro vita sua* Reilly says:

> "The Lutheran Research Society is exactly what it has always publicly stated: an independent, bonafide, Lutheran body. There are many Lutheran groups which are not supported directly by the church synods. For example, there are veterans' clubs, insurance groups, cultural societies, musical organizations, scholastic leagues, dinner clubs, business men's groups, etc., all with the name Lutheran, simply because they are Lutheran—just as is the Lutheran Research Society.

As to himself, Mr. Reilly says that he is thirty-one years old; that he was graduated from Concordia Theological Seminary in St. Louis in 1945; that he possesses degrees from a Lutheran college and seminary, and an honorary degree from a Christian seminary in Puerto Rico. The by-line on his "Answer to Mrs. Roosevelt" reads, "By Lawrence Reilly, A.B., B.D., D.D." Of the events leading up to the founding of the Lutheran Research Society, Mr. Reilly writes thus:

> "Reilly went into service as an assistant to Dr. Walter A. Maier of the International Lutheran Hour, with whom he had previously spent his year of vicarage. Because of his stand against atheistic Communism Reilly was attacked by a Jewish left-winger, editor of the St. Louis Star-Times. . . . Typical falsehoods and smear technique were used. The editor admitted co-operation with the so-called 'Friends of Democracy,' a left-wing outfit, run by the notorious L. M. Birkhead, with national offices in New York City.
>
> "The attack on Reilly was a pretext for attacking the Lutheran Hour which faithfully exalts the person and deity of the Christ whom Birkhead hates. Reilly resigned from Dr. Maier's staff, hoping thereby to lift some of the pressure. But this did not spare Dr. Maier further abuse. For several years attempts have been made by radical organizations to silence the broadcast. These left-wingers hate and fear the Gospel of the Lord Jesus Christ. They hate and fear anyone with courage enough to expose them and warn the Christian population as to what is going on in our country.
>
> "The following year a group of Lutherans independently formed the Lutheran Research Society as an organization dedicated to uphold evangelical Christianity and fundamental Americanism."

Serious Charges

Mr. Reilly, in his document, does not long remain on the defensive. He moves to the attack, and here are some of the charges he makes:

That L. M. Birkhead, director of "Friends of Democracy," is a "pet writer for Haldeman-Julius of Girard, Kansas, the atheist socialist editor of the little blue books."

That the Friends of Democracy, "supported in the past by large contributions from Jewish business men," is the Gentile branch of the Jewish Anti-Defamation League.

That the chief investigator for Friends of Democracy is John Roy Carlson (real name, Avedia Boghos Derounian) who wrote two books, "Under Cover," and "The Plotters."

That both books "were pushed into large sales by Walter Winchell, who is known by those who are informed as the mouthpiece of the Anti-Defamation League. His assistant in working with the ADL is a man called Drew Pearson."

That "both Walter Winchell and Drew Pearson join

attacking every man and organization whom the Anti-Defamation League of the B'nai B'rith marks for destruction."

That Major Robert H. Williams, Army Intelligence Reserve, has written a pamphlet, "The Anti-Defamation League and Its Use in the World Communist Offensive." The following is part of a quotation by Mr. Reilly from Major Williams' pamphlet:

"According to government officials in investigative duties, and to my own information when on duty as a counter-intelligence officer, the League maintains a large number of investigators who gather information on any individual marked for surveillance or public disgrace. . . . Representatives of the Anti-Defamation League, according to its own 'confidential' letter of appeal in 1945, have called on thousands of editors and publishers to persuade them, or hint to them, not to publish material which would displease the League. . . . A careful study shows that the persons singled out as ADL victims are seldom anti-Semitic but are always anti-Communist."

There is a great deal more in Mr. Reilly's "Answer," much of it a detailed attack on Mrs. Roosevelt's views and associates which we shall not go into here. I include only a closing paragraph or two from this section:

"Anyone who would refer to Dr. Walter A. Maier as a 'somewhat fanatic fundamentalist' indicates an ulterior motive for such an expression. . . . The expression Mrs. Roosevelt uses in describing Dr. Maier is lifted bodily out of the writings of Leon Birkhead of the Friends of Democracy. . . . The Lutheran Research Society has in its files a confidential report written by Birkhead, on Walter Maier, which was circulated in places that could impair Dr. Maier's preaching of the Gospel. It is seventeen pages long and is filled with innuendoes and surmises, and proves absolutely nothing.

"The thing that has made the (Research) Society's officers and staff so sad is the fact that officials within the Lutheran Church all the way from the National Lutheran Council in New York City and the Missouri Synod's Publicity Bureau, to the office of the Walther League Messenger, have fallen for this anti-Christ group hook, line, and sinker."

Conclusions

Lutherans are not professional anti-Semites or rabble rousers like Smith, Winrod and Springer, named by Mrs. Roosevelt as friends of Lawrence Reilly. If the B'nai B'rith (Sons of the Covenant) want to finance an Anti-Defamation League, that is their concern as long as its aims are legitimate and it does not run foul of the law.

On the other hand if it is, as Mr. Reilly claims, or as Major Williams claims, an under-cover agency serving Communist ends, and if such men as Walter Winchell and Drew Pearson are its mouthpieces, then we ought to know these things, and Mr. Reilly and his Research Society are performing a real service.

That should be easily possible of demonstration or refutation. Mr. Reilly's "Answer to Mrs. Roosevelt" has been published and is for sale by the Lutheran Research Society. It is subject to the same laws against libel as any other publication. Let us see whether action is taken in the courts against this pamphlet. If its charges are capable of proof, then Mr. Reilly would no doubt welcome such an opportunity of getting them before a larger public. If they are not true, then let those against whom they are made demand vindication in the public eye.

In the meantime, I am not sure that the Lutheran Church covered itself with glory by rushing into print with a denial of any official connection with Mr. Reilly. He is a young man, and his writing is intemperate and injudicious at times, but maybe he is doing something in the way of investigation through his Research Society that the Lutheran Church ought to be doing for itself in an official way. If there is some fire under all this smoke, let's find out the facts and print them without fear or favor.

Freethought Book

THERE HAS FALLEN into my hands a circular issued by the Freethought Press Association, New York 1, N. Y. It advertises a book called "The Bible Unmasked," by Joseph Lewis, a book which it says has sold 150,000 copies in 20 editions.

The table of contents of this book, as given in the circular shows that the author has taken out of the Bible every account of sexual irregularity ("The Temptation of Joseph by Potiphar's Wife"; "King David of Israel, Bathsheba, and His Nine Other Wives"; "The Rape of Tamar by Her Brother Amnon," etc.) with the idea of proving the Bible an immoral book. Other sections of the Bible chosen for discussion are those of which insinuations are made that sexual sins are involved ("The Virgin Birth According to Luke, or How Mary Deceived Joseph," etc.). The circular says:

> "The conclusions of this daring book cannot be avoided. It is a challenge to the entire world. Ministers must read it to defend themselves. Religious believers will be astonished at the revelations of what they have so blindly and obediently accepted as divine truth. These startling Biblical exposures are hurled in the face of centuries of blind acceptance."

The book is trash, of course. Its arguments are as old as the oldest heresy, its insinuations as sly as Satan. Every Christian who knows his Bible knows that these stories of sexual sins are contained in it. He also knows that the Bible never condones sin, but condemns it, even when it occurs in the life of one who is otherwise a hero of the faith, like Jacob or David. He knows that the Bible points out the punishment from God that falls upon sin. He knows that the inclusion of the shady incidents in a Biblical hero's life is one of the evidences that the Bible is a true account and not a manufactured tale from which the unpleasant episodes have been skilfully omitted.

"The Bible Unmasked" is therefore not a threat to

the faith of an experienced Christian. But that is not saying that it is not a dangerous book. In the hands of the young, or the impressionable, or the unconverted it could be soul-destroying in its effect.

Joseph Lewis is president of the Freethinkers Society of America. He is the one who brought suit to have the New York courts declare the plan of released-time religious education in that state unconstitutional. Christians should know their enemies as well as their friends.

How Much Tolerance?

SOME MONTHS AGO *The Nation* printed some articles on the Roman Catholic Church by Paul Blanshard. As a result, pressure was brought to bear, and the magazine was banned from public school libraries in New York City.

Recently Unitarian and Universalist groups in New Hampshire invited Mr. Blanshard to speak to them on "The Challenge of the Roman Catholic Hierarchy to American Democracy." This stirred up quite a little excitement. Mr. William Loeb, publisher of a newspaper in Manchester, attacked the Universalists and Unitarians editorially for permitting criticism of "another great religious faith." Then an Episcopal bishop joined the fray and accused Mr. Loeb of "writing for the large Roman Catholic element in Manchester." The newspaper man came back with another front page editorial headed "Love Thy Neighbor." Here is what he said:

> "Along with the religious freedom guaranteed by the Constitution of the United States there is the implied duty of each of us to have respect for the religion of others. On no one could that duty rest more heavily than on prominent religious leaders.
>
> "To call Blanshard's speeches a friendly discussion of religious problems is rank hypocrisy. They are openly and clearly anti-Catholic. It would be tragic at any time to hear them. But to have one delivered before leaders of another religious group, and at their behest, is one of the worst manifestations of anti-Christian behavior by a supposedly Christian group that has come to our attention in many a year.
>
> "Let there be no mistake where this newspaper stands. We would cry 'Shame' equally strongly if a Catholic organization entertained a speech against some Protestant sect. Or if the Jews are attacked by either Catholics or Protestants.
>
> "Till hell freezes over, and then some, this newspaper will speak out against attacks on the other fellow's religion, and will stand full square for the Christian principle of loving one's neighbor."

Which brings up the question, "How much tolerance is required in good Christian Americans?"

We believe in the religious freedom guaranteed by the Constitution of the United States. On that we agree with Editor Loeb. We shall not say much here about the Roman Church denying that principle of religious freedom wherever she is in power, although it is nece sary to keep it in the back of our minds in any su discussion. But this is an argument about freedom this country. We understand very well that there w be no religious freedom for anyone unless there is r ligious freedom for all. We are therefore content th the Roman Church shall have freedom here to li freedom of speech, and freedom to propagate her r ligion.

This does not mean, however, that we are willing commit spiritual suicide in order to leave Rome a cle field. Religious freedom works both ways. We a willing that Rome should have it, but we are not su rendering our own right to it.

For the time comes when the principles of Ro come into friction-producing contact with the pr ciples of other religious groups. If we were just sile ly to give way in each such instance, on the ground th the Roman Church has a right to its religious freedo we would be denying our own right to religious pr ciples. At what point does a too easy tolerance beco betrayal of one's own principles?

Take the matter of the Roman Catholic view gambling, for example. I know of Roman church which support themselves by monthly lotteries in wh a large cash prize is offered. It is against the law of t land for anyone to make money that way except Roman church. They might say that our religious l erty gives Protestant churches a right to do the sa thing. But we do not want to. We believe that ga bling is inherently evil and productive of only b results. Rome regards it as largely an innocent p time, and an easy and profitable way of raising chu funds. So, since she alone has the right to say wh true doctrine is (in her opinion), she deliberately s herself up as being superior to the law of the land.

In some places she gets away with it because of unwillingness of law officers to move against a Chur In other instances she works for the election of ca didates to state legislatures who will do her bidd and vote to legalize church gambling.

Shall we just keep silent and say nothing? Shall remain inactive and do nothing, because the Consti tion gives the Roman Church religious liberty? H about our own religious liberty? At what point d tolerance become betrayal of our own cause?

Why is it always Rome that cries "bigot" and cuses others of intolerance? You never read of Meth dists accusing Baptists, or Lutherans accusing Presb terians of intolerance. But Rome is constantly yell to high heaven that we are trying to deny her c stitutional rights.

It is because the Roman Church is a constant aggr sor and therefore constantly arouses opposition. S makes no bones any more about her aim to ma America Catholic. She pushes in here with her bi and beano laws. She gets an entering wedge in th with a law that lets her get a little support for her p

ate schools from public tax money. She is absolutely tolerant on the question of inter-marriage of Catholics nd Protestants. Both spouses have to swear to bring p all children as Catholics. It is her proper nature to e thus intolerant, because in her view she is the only ue Church, and therefore she has a right to take any eps necessary to save us, even against our will.

Suppose we don't want to be saved the Roman way? uppose we don't want to be pushed around and raided nd taken advantage of? What has become of *our* re-gious freedom? If someone like Paul Blanshard has ade a careful investigation of the Roman system and oints out the danger spots in her philosophy, the way answer him is to prove his accusations untrue—not st try to shut him up in the name of religious free-om.

I agree with Editor Loeb, too, on the principle of "Love thy neighbor." But I do not agree with him that loving our neighbor requires us to keep silent when our neighbor moves in to take away from us anything that isn't nailed fast. It may be an act of love to reprove him and even restrain him—in order to keep the principle of religious liberty intact for all of us.

I have no desire to be known as a Catholic baiter or Catholic hater. But I do demand the right to present Protestant Christian principles, and to show how they are in my estimation superior to those of the Roman Catholic Church. That necessarily means also pointing out the defects of the Roman system from time to time. Or shall we let America go Catholic by default? If not, someone will have to have the courage to speak up, and in plain language.

Life After Death

George Drach

CHRISTIAN THEOLOGY lists four events as the last things: death, resurrection, final judgment and eternal life. But each of these except the ast is not a last thing. Each is a transition, a transfer oint, by which the final goal is reached. Each is a step orward in the future life of man and his world. In the eginning God created all life in heaven and on earth. s God was in the beginning and was the beginning, he source of all life, so God is the end, the goal of all fe. In His plan the final thing is life with Him and in im forever.

The Holy Scriptures of the Old and New Testaments eveal that because of sin, the end of life for man on arth is death. But death is not his ultimate state beause there is forgiveness of sin as the result of the life nd work on earth of the incarnate Son of God, Jesus hrist, the Redeemer of the world.

Death as we know it, is the departure of man's soul rom his body. We speak of the dead as the departed. What does that mean? The dead body is buried in the arth from which it was taken, "earth to earth, ashes to shes, dust to dust." We mark the grave and know where it is. It is the soul, wherein is the life of the body, which has departed, gone away somewhere where our uman senses cannot see it and find it. Has the soul, aving departed, ceased to exist? If the soul like the ody is nothing more than a part of his physical being, f man in all his parts is simply and solely of the earth, arthly, then death ends it all and there is no such hing as life after death. Then man, the earthly being, s only an animal like all other animals, a little above ll other animals but still only an animal.

Men from the most ancient times and practically everywhere have believed in the immortality of the soul. It is a matter of belief, to be sure, but belief so necessary to ease of mind and comfort of heart, so intimately related to hope, that it cannot be dismissed as irrational. Still it remains pure speculation unless and until one accepts the Christian religion and learns from the Bible how God and man are related. No man can satisfy his desire for immortality until he learns that "man does not live by bread alone but by every word which proceeds out of the mouth of God."

The first word of God concerning man's soul reads: "Let us make man in our image, after our likeness... so God created man in His image." Out of the ground God formed the human body, the body which dies in death. Then God "breathed into his nostrils the breath of life and man became a living soul." The soul, then, is the breath of God, the divine, imperishable part of man. As God cannot die, that part of man which is his soul, cannot die. It is immortal and continues to live after the death of the body, for it is not a part of creation like the body but it is a part of the very life of God.

Now the question arises, where does the soul continue to live beyond the grave? What kind of life does it lead apart from the body? It is evident that the soul expresses itself in and through the body with which it is united on this earth, and in no other way. Bereft of the body it has no means of expressing itself. It has no more any relationship with life on earth and life on earth has no more any relationship with it. The bond has been severed and no one nor anything on earth can

restore the bond. It can be restored only in one way, namely, by God who gave man his soul, preserves it as a part of Himself after the death of the body and determines its destiny.

The Old Testament Scriptures furnish only a little indistinct illumination concerning life after death. They place the soul after the death of the body in *Sheol,* which translated into Greek is Hades, the place of departed spirits. In Sheol there is utter darkness and silence. It is described in the book of Job as "a land of darkness as darkness itself, and of the shadow of death without any order, where light is darkness." The Psalmist declares that the dead praise not the Lord, neither any that go down into silence. Sheol is a deep pit in the low parts of the earth, the underworld, where the soul is shut up as in a prison and cannot come out, where God does not reveal Himself in lovingkindness, faithfulness or righteousness, a land of forget-fulness (Psalm 88). All distinctions of class and occupation disappear in Sheol. All souls are at rest. "The small and the great are there and the servant is free from his master." The wicked cease from troubling and the weary are at rest (Job 3).

Job exclaims: "Man giveth up the ghost and where is he? Man lieth down and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep." The thought of the departed soul as being asleep is expressed also in the frequently used phrase, he "slept with his fathers," predicated of Abraham, Isaac and Jacob, of Aaron, David, Solomon, Hezekiah and others. That this phrase, as well as the term Sheol, refers to the soul and not to the body in the grave, is evident. Dr. Revere F. Weidner in his Annotations on "The Revelation," Excursus II, quotes Dr. Craven's scholarly examination of all the passages in which Sheol occurs in the Old Testament, showing conclusively that this term was not used by the Old Testament writers to designate the literal grave.

From such obscure conceptions two passages rise to the highest Old Testament revelation of life after death. One is in Ecclesiastes, which reads: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." The other passage is in Job: "I know that my redeemer liveth and that he shall stand at the latter day upon the earth and in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold and not another." Here we have an intimation not only of the immortality of the soul but also of the resurrection of the body.

Later in the writings of several of the prophets the idea of a bodily resurrection is developed in a number of ways, as in Isaiah 26, Ezekiel 37 and Hosea 13. Always, however, resurrection is ascribed not to the individual human being but as a revivication of the people of Israel after seeming destruction of the nation. The same idea is pictured in Ezekiel's vision of a valley of dry bones revitalized and raised into an army of living men. The prophecy of Daniel is the most remarkable Old Testament prediction. While still confining the resurrection to the people of Israel, it go beyond all previous prophecies by including in the r urrection both the righteous and unrighteous, as it written: "Many of them that sleep in the dust of t earth shall awake, some to everlasting life and so to shame and everlasting contempt."

Between the Old Testament's partial illumination a the full New Testament revelation stands Christ's p able of the Rich Man and Lazarus. It places the soul Lazarus in Abraham's bosom, enjoying a state of bli and the soul of the rich man in Hades "being in t ments." The separation between them is complete a final. In His later teachings Christ gave to the place torment the characteristic New Testament designati of *Gehenna.* He described it as the place of everlasti punishment, "where their worm dieth not and th fire is not quenched." Worm and fire surely are figu of speech to describe unsatisfied longing and men agony.

In this connection it will be well to examine mo closely in the original languages the various Bibli designations for the state of the soul after the dea of the body, and their translations into English. T Old Testament word Sheol, which occurs sixty-f times, is translated in the Authorized Version thir one times by *grave,* thirty-one times by *Hell* and th times by *pit.* "It is evident that the word Sheol and Greek equivalent Hades in the New Testament have fixed and definite meaning indicating the place of parted spirits, distinct from both Heaven and Hell (G henna)." Sheol was used by the Old Testament writ as being synonymous with *pit* and *nether parts of* earth. "The word bor (pit) occurs fifteen times that it is synonymous with Sheol, or indicating a co partment thereof, is abundantly evident." The Hebr for "nether parts of the earth" in Ezekiel also is ma festly synonymous with Sheol. The Authorized V sion's translations "grave" and "Hell," therefore mistranslations.

Hades occurs eleven times in the Greek New Te ment. It is translated once by *grave* and ten times Hell in the Authorized Version and neither is a quate. The Revised Versions have attempted to re edy the mistaken translations by simply using word Hades, which offers no satisfactory interpre tion. Inasmuch as it is synonymous with Sheol it c ries with it the Old Testament idea of indefiniteness the place of departed spirits and should be so tra lated into English.

It is odd that in Matthew 16,18, the translation H in the Authorized Version ("the gates of Hell"), changed in the Revised Standard Version to *dea* probably to get away as far as possible from the i of Hell. The Twentieth Century New Testament, wh purports to be a translation into modern English, u the phrase "The powers of the place of death." W not the place of departed spirits, which is what Ha means? In any event the Authorized Version's r edition has led to many misinterpretations of the ent

ssage concerning the spiritual power and victory of e Christian Church. Several times in the Book of the evelation we find the expression "death and Hell" in e Authorized Version, which the Revised Versions ore properly render "death and Hades." The two rms are not synonymous. One refers to physical ath, the other to the place of departed spirits.

Gehenna is a characteristic New Testament word eaning the place of torment. It is used twelve times, n by Christ Himself. Only once in the Greek is the ord *Tartaros* used. What induced Peter in his second tter to substitute it for Gehenna, is problematic. It ould seem to be most desirable to restrict the use of e word Hell to a translation of Gehenna and so use that the reader knows that it means both the interediate place of torment for the souls of the unreeemed and the state of eternal punishment after the surrection and final judgment by Christ.

A most revealing step was taken by Christ when on e cross He said to the penitent thief: "This day shalt ou be with me in Paradise." What a wonderful prosect this word reveals! Paradise means light not darkess, happiness not misery, a state like that of original ghteousness, innocence and blessedness in the garden f Eden. The Paradise which Christ promised is the lace after the death of the body where the redeemed uls are with Him "where He is"; but Paradise is ot the final Heaven. It was the soul of the penitent hief that went with Christ into Paradise. Therefore, aradise and Heaven cannot be synonymous but the ne, Paradise, refers to the intermediate state of the edeemed soul and the other, Heaven, to the final and ternal abode with Christ after the reunion of soul and ody in the resurrection.

It is significant that St. Paul makes use of the term aradise as synonymous with the third heaven, above e cloud heaven and the star heaven, when in a trance e had a vision of the exalted Christ, a trance, no doubt, imilar to the vision of St. Stephen, the first Christian artyr, whom Paul helped to stone to death. His vision f Paradise so impressed the Apostle that he could write o the Corinthians and the Philippians that he was willng to die and be absent from the body in order to be present with the Lord . . . which is far better." That s Paradise for all redeemed souls after the death of the ody.

The Roman Catholic Church teaches the strange docrine of Purgatory as an intermediate state of the soul fter the death of the body. This doctrine has no founlation in the Bible. It is based on a passage in the 12th hapter of the apocryphal book of Second Maccabees, where prayers for the dead are commended, and on certain statements of the first Christian centuries, that only martyrs were worthy to be admitted to heaven. Such sentiments and statements led to the assumption that Christians who died an ordinary death needed first to pass through a kind of martyrdom or period of testing and purification after the death of the body before their souls could enter Paradise. As if martyrdom, worthy as that may be, and not simply faith in Christ, the Redeemer, were the ground for man's full salvation; and as if the prayers of the living for the dead as an extra special means of grace unto salvation, had to be added to the only means of salvation by grace, the Word and Sacraments of the New Testament! However, these misconceptions fit perfectly into Rome's false teaching of good works as being necessary for release from certain kinds of guilt and punishment on account of sin, contrary to all the clear New Testament passages concerning the forgiveness of sin, salvation and eternal life in Jesus Christ, such as "the just shall live by faith," and "he who believes and is baptized shall be saved," and that "we are sanctified through the offering of the body of Jesus Christ *once for all.*" No wonder the Reformers fought so hard against indulgences, purgatory and good works of men as supplements to the redemptive work of Christ, not only because these doctrines and usages helped to fill the treasury of the Papacy but also and primarily because they are contrary to the teaching of Christ and His apostles concerning life after death.

The Resurrection

After Paradise and Gehenna respectively will come the resurrection of the body, which will enable the living soul to re-enter and remain in its corresponding body. Then by the soul's reunion with its resurrected body, which it will need to express itself in action, man again will become a living personality. St. Paul in the fifteenth chapter of his first letter to the Corinthians discoursed at some length on this subject because some in Corinth doubted or denied the resurrection of the body. His discourse centers around the statement: "Now is Christ risen from the dead and become the first fruits of them that slept. . . . As in Adam all die even so in Christ shall all be made alive." For the Christian believer, then, it is the resurrection of Christ which guarantees the resurrection of the bodies of all men who have lived and died on the earth.

Apart from this convincing proof there are a number of impressive arguments for the resurrection of the body. One refers to the creation of man. He was created in the unity of body and soul. The soul alone by itself is not man. Without its body the soul can have only a partial existence and enjoy only a limited degree of happiness. For the full and perfect enjoyment of everlasting righteousness, innocence and blessedness, similar to the first estate of man, body and soul must continue to function in a united living personality. That requires the resurrection of the body.

Another argument lies in the purpose of man's redemption by Christ, whose life on earth clearly demonstrates that His work is the redemption of both soul and body. His miracles of healing reveal this purpose. Thus, to those who witnessed one of His miracles of healing He addressed the question: 'Whether is easier to say, thy sins be forgiven thee or to say arise and walk?" Then to show that it was His mission to heal both body and soul, He restored the whole man, forgiving his sins and

enabling him to rise and walk. After all His miracles of similar healings came the culminating act of His work of redemption in the resurrection. This was the unmistakable proof of His purpose to save the whole man when His soul, separated from His body as He "gave up the ghost," was re-united with His body which had been entombed in the sepulcher. Therefore the Christian Church, looking forward to life after death, has added to its confession of faith in the forgiveness of sins, its belief in the resurrection of the body and life everlasting.

A third argument for the resurrection of the body lies in the purpose of sanctification. Even in his sinful body man is called upon by God to be holy. Both in the Old and in the New Testaments the command of God is: "Ye shall be holy for I am holy. . . . Be ye, therefore, perfect even as your Father who is in heaven, is perfect." Only in his resurrected body, freed from all sin and re-united with his soul for all eternity, can man hope to live in the presence of the Holy God as a perfect and perfectly holy being. Moreover, The Word of God reveals that the human body is the temple of God in which the Spirit of God dwells. The sinful body on earth is a very imperfect temple. To make it a perfect temple of God's indwelling, resurrection to eternal life in sinless existence, is required.

The resurrected body of the redeemed is to be like the resurrected body of Christ. St. Paul describes it as an incorruptible body, raised in glory, in power, a spiritual body. "As we have borne the image of the earthly, we shall also bear the image of the heavenly . . . for this corruption must put on incorruption and this mortal must put on immortality." It is to be noted that the phrase "a spiritual body" is likely to be misunderstood as meaning a spirit-body, entirely different from a normal human body. That cannot be the right interpretation. *Spiritual* body must mean a body 'freed from the dominion of sin, offering no obstacle to the Holy Spirit and endowed with new spiritual properties." "We shall be like Him" can mean nothing less than that our resurrected bodies will be like Christ's resurrected body, not entirely new and different bodies but the very same bodies yet endowed with new and glorious properties. Their possession, however, cannot mean that we shall be like Christ as He now is in His exalted state, ascended to glory and power at the "right hand" of the Father. Our resurrected body will still be a physically and spiritually limited body unlike His exalted body in this respect that His body is united with His divine nature and, therefore, unlimited by any physical or spiritual properties, for it partakes of all the attributes of His divine nature. We shall not be "as gods," as the tempter promised Adam and Eve, for created man can never become uncreated God. When we shall see Christ in heaven as He is (I John 3:2), we shall see Him not as an equal in power and glory but as our superior, our divine Redeemer, our heavenly Lord and King.

This much is certain that in our resurrected bodies, re-united with our corresponding souls we will be worthy to stand before God in our imparted holiness and glory; and we will be eager and able to serve God forever in whatever way He wants us to serve Him, so that His will may be done by us in heaven as the angels do now. But we shall not be angels because angels do not have bodies. They are pure spirits created to be ministers to the world "for them who shall be heirs of salvation." Their ministry will continue forever and ever will the heavenly service of the redeemed and glorified for heaven is no place of idleness and silence but a state of happy and glorious activity. Prone as we may be to speculate concerning the nature and extent of our activity life in heaven, we had better leave the details to God in Christ, who will know how we may best serve Him and His eternal purposes concerning our individual life and concerning the whole heavenly host of the redeemed followers of the God-man, Jesus Christ, the Lord and King of all life.

A clearly revealed episode of life after death, which will occur after the resurrection, is the Last or Final Judgment. The Judge will be Jesus Christ at His second coming in glory. Those living on the Day of Judgment will be quickly transformed into the state of resurrected bodies with their respective souls. The souls of the redeemed, the righteous, will come from Paradise to enter their resurrected bodies. The souls of the unredeemed, the unrighteous, will come from Gehenna where they were held after the death of their bodies which will also be resurrected. Then all men from the beginning to the end of time will appear in their re-united bodies and souls to be judged by Christ according to the testimony of each one's faith and life on earth (Matthew 25 and II Corinthians 5). The Final Judgment will be the confirmation and eternal enforcement of the state of the soul between death and the resurrection. Jesus Himself has drawn a striking picture of what will happen:

"Then shall the King say unto them on His right hand: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall He say also unto them on the left hand: Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels . . . and these shall go away into eternal punishment, but the righteous into life eternal." Never in the history of man as in that day of Judgment will Christ's commands, "Come" and "Go" mean so much to those who hear them.

There are two questions concerning life after the Final Judgment, which have disturbed many minds. One is the place of the eternal life of the redeemed and the place of the condemned. That each group must have a place to live forever, is evident. Bodies must be somewhere in space, unlike spirits which are not limited to space. Already in the Old Testament Isaiah prophesied that God would create a new heaven and a new earth. The Apostle Paul wrote: "Nevertheless we, according to His promise, look for a new heaven and a new earth wherein dwelleth righteousness." John in the "Revelation" saw: "A new heaven and a new earth, for the first heaven and the first earth were passed away." Dr. Henry E. Jacobs makes this illuminating comment: "The new heavens and the new earth may mean no more than the new heart which is given in sanctification. As the

latter refers to the old heart endowed with new properties, so the earth itself under the fires of the Last Day, may be subjected to change similar to that which the body of the believer will receive, so that the glorified man will live in a glorified earth." There is certainly nothing in divine revelation to contradict this interpretation. In any event the new earth, inhabited by the glorified, cannot be at the same time the eternal abode of the condemned. They will have to be confined to some place in space as their habitation, which will be suitable to their eternal existence in condemnation and misery. They will share the fate of the devil and his angels.

Another question is that of heavenly recognition. The story of the rich man and Lazarus teaches recognition in the hereafter. So does also the appearance of Moses and Elias on the Mount of Transfiguration. Recognition is implied in Christ's statement that the redeemed of all nations will sit down with Abraham, Isaac and Jacob in the kingdom of heaven. It is logical to hold that in the new earth "we will see at length and have delightful intercourse with all the good and great who have preceded us. The long line of faithful witnesses to the truth, to whose efforts we owe our salvation, will be recognized and intimately known." That surely will include the loved ones and friends who with us are the redeemed of the Lord. However, marriage and procreation, as they pertain to our present earthly relations, will not be reproduced in the heavenly state, as Christ clearly pointed out to inquisitive Sadducees (Mark 12), because human relations will be of a lofty spiritual nature like that of the angels. If any whom we knew on earth will be missing in heaven, earthly ties will not be the deciding factor but solely the judgment of God in Christ, in whose judgment the glorified will concur and not demur, for the glorified "will love what God loves and hate what He hates." The prayer "Thy will be done" will continue to be the prayer of the redeemed in heaven. Meanwhile on earth as Christians we must be concerned not only with our own salvation but also with the salvation of our families and friends and of all, far and near, whom we can reach and influence with the gospel of the kingdom of God.

Life after death! Life in a new heaven and a new earth for the redeemed! What a glorious prospect! We have this most comforting prophecy: "Behold the dwelling of God is with men. He will dwell with them and they shall be His people, and God himself will be with them; and He will wipe away every tear from their eyes and death shall be no more, neither shall there be any more mourning nor crying nor pain any more, for the former things have passed away. And He who sat upon the throne said: Behold I make all things New."

He who sits upon the throne of His glory and reigns forever has given His disciples this blessed assurance of their final and eternal estate, which in the real and ultimate sense defines their heaven: "In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and take you to myself, that where I am you may be also." No wonder Christians from the very beginning have prayed: "Even so, come Lord Jesus."

Goethe's Mission in 1949

W. Rodemann

IN HIS COMMEMORATIVE ADDRESS at the 100th anniversary of the death of Johann Wolfgang von Goethe, Germany's greatest poet, in his native city, Frankfurt on the Main, the world-famous speaker, Albert Schweitzer (who hardly dreamed then that he would speak at the 200th anniversary of Goethe's birth in Aspen, Colorado) summed up Goethe's message to posterity by quoting a line from a short poem of Goethe: "Noble be man, helpful and good." The readers may judge for themselves whether this is a message for our chaotic days.

When I visited Weimar, the city of Goethe and Schiller, which is sometimes called the German Athens, for the first time and went down to their last restingplace in the Fürstengruft" (mausoleum), I found on the sarcophagus of Goethe a large beautiful wreath with the inscription, "Dedicated by the American Shakespeare Society." And a few hundred steps from Goethe's summerhouse in the festival park on the shores of the Ilmenau river rises a charming Shakespeare-monument, indicative of what the "Swan of the Avon" meant to Goethe. What Goethe meant to England, to Europe, to the world, is indicated by Matthew Arnold's lines:

> "When Goethe's death was told, we said:
> Sunk then is Europe's sagest head.
> Physician of the iron age,
> Goethe has done his pilgrimage.
> He took the suffering human race,
> He read each wound, each weakness clear;
> And struck his finger on the place,
> And said: Thou ailest here, and here."

For his last birthday, the 28th of August, 1831, 15 English admirers had a handsome seal made, on the golden belt of which was engraved: "To the German Master: From friends in England: 28th of August 1831." The design of the seal, which was sketched by Mrs. Car-

lyle, showed the serpent of eternity encircling a star with the words: "Ohne Hast, ohne Rast" ("unhasting, unresting") in allusion to some verses by Goethe, reading in English: "Like a star, unhasting, unresting, be each one fulfilling his God-given hest." The gift was accompanied by a letter: To the Poet Goethe, on the 28th of August 1831. Here we read: "We said to ourselves: As it is always the highest duty and pleasure to show reverence to whom reverence is due, and our chief, perhaps our only benefactor is he who by act and word, instructs us in wisdom,—so we undersigned, feeling towards the poet Goethe as the spiritually-taught towards their spiritual teacher, are desirous to express that sentiment openly and in common. For which end we have determined to solicit his acceptance of a small English gift, proceeding from us all equally, on his approaching birthday; that so, while the venerable man still dwells among us, some memorial of the gratitude we owe him, and think the whole world owes him, may not be wanting." Among these fifteen who had signed the letter were W. Scott, Lockhart, Wordsworth, and Thomas Carlyle as leaders. When G. Lewes published his "Life of Goethe" in 1855, he dedicated it to "Th. Carlyle who first taught England to appreciate Goethe." In the last pages of his biography Lewes published an interesting letter of another famous English author, W. Thackeray, who together with at least a score of young English lads, lived at Weimar in those days. In the closing lines of this interesting letter, addressed to G. Lewes, Thackeray writes: 'With a five-and-twenty years experience since those happy days of which I write, and an acquaintance with an immense variety of human kind, I think I have never seen a society more simple, charitable, courteous, gentlemanlike than that where the good Schiller and the great Goethe lived and lie buried.—Very sincerely yours, W. M. Thackeray."

May I remind our patient readers of the mutual admiration of Goethe and Lord Byron. Repeatedly Goethe translated from Byron; and Byron dedicated one of his tragedies, "Werner, or, the Inheritance," "To the illustrious Goethe." Goethe has given him a place in the 2nd part of Faust, for Euphorion, the offspring of Faust and Helena, bears the features of Lord Byron. The latter intended to visit Goethe on his return from Greece. But there was no such day for Lord Byron.

According to an enlightening article by Walter Wadepuhl in "The American-German Review" there was, however, no country in which Goethe was more interested and which he studied with more fascination, from 1807 (when Alexander von Humboldt returned from America and published his preliminary report on the New World) until his death in 1832, than the United States. "During the last twenty years of his life nearly one thousand volumes on America passed through Goethe's hand."—It was the subject of mineralogy that supplied the immediate bond with the young American geologist and mineralogist Joseph Cogswell, who visited Goethe repeatedly, finally on May the tenth 1819, when he spent the entire evening with him and had "a right merry time." According to him Goethe "made juster and more rational observations on America than he had heard from any man in Europe." In discussing literature Goethe again proclaimed Byron the greatest living poet. In Cooper he saw 'the national author of the American' who in his novels depicted the historical development of his country." "He expressed his sympathy for the American struggle and hailed Franklin and Washington as the two great exponents of the cause of liberty." Goethe's last works, "Wilhelm Meisters Wanderjahre (Travels)" and the second part of "Faust" are replete with references to America." "Goethe foresaw America's political and economic growth with astounding clarity and accuracy; he predicted the settlement of the Pacific West, and he even considered it imperative that the United States dig a Panama canal."—To George H. Calvert, another Harvard graduate and Goethe's first American biographer, he was "the richest specimen of humanity since Shakespeare." Needless to say that not all American visitors—and there were at least twenty of distinction—were so favorably impressed by him, who for Ralph Waldo Emerson was "the soul of his century."

Referring to the representatives of world literature who shared Emerson's admiration, we must at least mention the outstanding Italian, Alessandro Manzoni, whose famous novel, "I promssi sposi" ("The Betrothed," complete translation by Daniel J. Connor, The Macmillan Co. 1940) Goethe was reading a month after it was off the press. He justly called it the "Christian Iliad" and helped to introduce Manzoni's works in Germany; Manzoni again told Goethe in a letter of thankful admiration, what he meant to Italy. What Manzoni meant to Italy, Esaias Tegnér meant to Sweden, where two years prior to Manzoni's masterpiece, he published his beautiful "Frithioff Saga." "Thoughout Europe he was acclaimed by critics Goethe among them, as a great poet." Among Goethe's guests in Weimar was Adam Mickiewicz, the glory of Poland. His and his friend's conjoint report shows the overwhelming impression the "Jupiter of Weimar" left with them.—Needless to refer to French literature. The "French Shakespeare," Moliere, accompanied him through life, and the French contemporaries were proud to present Goethe with their creations. This was at the time when the works of the unforgotten Spanish dramatist, Calderon, were performed on the stage of Weimar. —As for the Orient, suffice it to mention Goethe's translation of Solomon's "Song of Songs" (1775), the study of the Koran, the influence of the Hindu drama "Sakontala" of Kalidasa on the prelude of "Faust" as well as the study of the Persian poet Hafis in later years. With Hamann, "the Magus of the North," whose works Goethe planned at one time to edit, he might have claimed: "Ueberall ist meine Weide" ("Everywhere is my pasture.")

Years ago I stood before the beautiful Goethe monument in front of the University of Strassburg, where Goethe had studied from 1770-71. Four engravings in the base of the monument remind the spectator of the part Strassburg played in Goethe's life. The university was more or less German while the city belonged to France. But Goethe had learned French at home and

as familiar with French culture and civilization. The ain significance of Strassburg for Goethe can be sum-arized in the name of J. G. Herder, who later through oethe's influence and gratitude was called to Weimar head of the church of the dukedom. It was his influ-ce which was of decisive importance for Goethe's de-lopment. Herder was a cosmopolitan, and to the most fluential of his works belongs his famous collection, timme der Völker in Liedern" ("Voices of the Nations Songs"), a poetical confirmation of his "Ideen zur ilosophie der Geschichte der Menschheit" ("Ideas on e Philosophy of the History of Mankind"). And what ere his central ideas? All the different nations and oples and races are chords, strings on a huge, majestic rp in the hands of the Lord; each being of great im-rtance, having its special mission, for, when one breaks, e harmony is destroyed. These ideas anchored with e faith in the fatherhood of God and brotherhood of an, left a lasting impression on young Goethe. Among e immense amount of literature on Goethe in different nguages and tongues is a volume of considerable size, vocating the idea that "this man Herder" has become e model for Goethe's Faust.

This is a one-sided exaggeration of the fact that "it was uring the time of his intercourse with Herder, that the aust story first began to take shape in Goethe's imagina-on." But let us remember that Goethe called his works onfessions." The "Sorrows of Young Werther" were s sorrows, and in his first powerful drama, "Goetz von erlichingen," showing what Shakespeare meant to him, oethe draws, as a counterpart of strong Goetz, a weak-ng, Weiszlingen, who reminds us of the remark of the orwegian playwright, Ibsen, that poetical creation is elf-judgment. Faust, the embodiment of the insight nd experiences of a long rich life, was no exception. On e contrary. "There is no other work of Goethe," rites Julius Goebel (in "The American-German Re-ew"), "in which the poet's personality and life is as osely interwoven as in this drama. This is not only be-use its composition extended over sixty years of his fe and he considered its completion the consummation his life work, but above all, because to this poem he nfided more secrets of his inner life than to any other his works."

It was "Faust" by whom theologians found themselves specially attracted. Suffice it to mention the lectures Alexander von Oettingen of Dorpat, published in 1880 two volumes ("Goethes Faust in Vorlesungen," Er-ngen). In the preface we read: "I believe to have lso done a service to Christian and theologic reading rcles, which so often shrink back from Faust as god-ss secular gospel (Weltevangelium), in endeavoring show everywhere the roots of this poetic work as rest-ng in the early Christian tradition." In the three vol-mes of his highly attractive and rich "Lutherische Dog-natik" (München 1897-1902) von Oettingen has referred Goethe thirty-six times, twelve quotations referring to Faust." And the Danish bishop H. Martensen draws especially in his "Christian Ethic") no less copiously rom Goethe than his great adversary Sören Kierkegaard.

Toward the end of the second part Faust reminds us more and more of Parzival. And Parzival and Faust have been called the embodiment of the German soul. The clue to the understanding of the Faust problem we find in the chorus of the angels: "Wer immer strebend sich bemüht, den können wir erlösen ("Whoever aspires unweariedly, is not beyond redeeming").

The self-centered egoist Faust of the first part, following the guidance of Mephistopheles, is in the second part changing more and more to an altruist who in the end finds his greatest joy in the hope that the new projected settlement on the coast which the emperor has given him, will become a fertile paradise to hundreds and thousands made homeless by war and destruction. "Goethe hated war and all violence, being convinced that good would come not by such means, but by enlightenment, self-control and attending to one's work in one's sphere." And "this earthly sphere still offers room for worthy deeds." The more the powerful idea of contributing to the happiness of his fellow men grows on Faust, the more he grows away from the influence of Mephistopheles; and the prayers of Margaret, who had died commending her soul to God, become effective in his life.

May I refer to Kierkegaard's three "Stages on Life's Way." It is the philosophy of the first, the "aesthetic stage" by which the hero in the first part of "Faust" is dominated.

> "Thus in desire I hasten to enjoyment,
> And in enjoyment pine to feel desire."

For the valuation of the ideology of "Helena: a Classico-Romantic Phantasmagoria," one of the oldest parts of the drama, presenting "a symbolization of the Hellenic and the romantic into highest form culture," which "represents in one sense, the aesthetic development of Faust's nature, as an important part of his experience of the greater world" (Bayard Taylor), von Oettingen's remark must not be overlooked: "Also here, as in the Margaret tragedy, Mephistopheles tried to drag Faust down into the egoistic sphere of enjoyment." But in recognition of yonder motto over the gate of the Delphian temple: "Know thyself!" it has begun to dawn upon Faust: "Genieszen macht gemein" ("Enjoyment makes debased").

> "In each soul is born the pleasure
> Of yearning onward, upward and away."

It is true, there is almost too much of symbolism, allegories and mysticism in the second part. But also in these there is perhaps more than we are aware of usually. After the first World War a Faust commentary appeared that took its clue from the multiplication table of the witch. How does it read?

> "See, thus it's done. Make ten of one,
> And two let be, make even three,
> And rich thou'lt be. Cast o'er the four.
> From five and six (The witch's tricks)
> Make seven and eight, 'tis finished straight.
> And nine is one, and ten is none.
> This is the witch's once-one's-one."

Is this nonsense?—In secret cults, for instance in old Greece, a circle with its center was the symbol of harmony; "two let be," i.e. disharmony overcome. But how? "Make even three, and rich thou wilt be," i.e. develop intellect, feeling, willpower equally, not one at the expense of the others. "Cast o'er the four," symbolizing the cube, the symbol of heaviness, of everything hindering the flight of the soul (Platon), a symbol of greed, craving for power, hatred, in short, of everything that has led us to the present chaos.

Here in the second part of "Faust" we meet gruesome scenes of destruction and annihilation. But mass-massacres and obliteration bombings in our days where people are returning to the ethics of the jungle, are nothing but gigantic repetitions of the Faustdrama on the stage of this world. In thousand grimaces Mephistopheles grins at us. And Bully, Havequick, Holdfast (Faust, 2nd part, act 4.—Cp. 2, Sam., chapt. 23, 8f.) are still the heroes of the day. Goethe's Faust reminds us at the same time of the often quoted words of the Roman poet, Terence: "Homo sum et nihil humani a me alienum puto" ("I am a human being and nothing human is foreign to me").

"The Helena, or the second part of Faust," R. W. Emerson comments, "is a philosophy of literature set in poetry; the work of one who found himself the master of histories, mythologies, philosophies, sciences, and national literatures. . . . These are not wild miraculous songs, but elaborate forms, to which the poet confided the results of eighty years of observation." "If any one can read Goethe's works," remarks G. Lewes, and not feel the writer to have been one strengthened by noble sentiment; and warmed by the purest love for human nature in its most generous forms, I have nothing to add to the words of the spirit in Faust: "Du gleichst dem Geist, den du begreifst, nicht mir" ("You resemble the spirit which you understand, not me").

In his dialogue with Mephisto, being influenced by the book of Job, the Lord is confident: "Der gute Mensch in seinem dunklen Drange ist sich des rechten Weges stets bewuszt" ("A good man in his darkest aberration of the right path is conscious still").

The darkest period in Goethe's life is, in the writer's opinion, connected with the two years he spent in Italy, when the classical ideas of the art of antiquity overpowered him to the extent that for some time he called himself a pagan. And still, it was in these days on the soil of Italy that his great and grand drama, "Iphigenia," originated. I read somewhere that Euripedes had been his model and his most important source. But Euripedes' and Goethe's creations are different as day and night. "There is hardly anything in world literature," we are reminded by Albert Schweitzer, an enthusiastic admirer of Goethe, who has become a source of inspiration to him, "which, regarding ethical power, reaches up to this creation of Goethe."

Iphigenia is Agamemnon's daughter, who has been killed by his wife, who herself reaped the reward of her crime from the hand of her son Orestes. When Goethe's Iphigenia was to be sacrificed, the goddess Diana carried her off to her temple in Tauris. And here the princess from the house of Tantalus, accustomed to murder, bloodshed and other crimes, becomes a blessing, stopping the bloody sacrifices and bringing about a social reformation. No wonder that king Thoas wanted to make her queen. But she still longs to get home so that other flames than hatred and jealousy may burn in the house of Tantalus.

> "An dem Ufer steh ich lange Tage, das Land der Griechen mit der Seele suchend"
> ("Day by day upon the shore I stand, the land of Hellas seeking with my soul").

Her brother Orestes, pursued by the Furies, asks the oracle for help and it sends him to Tauris to get the sister, which, he thinks, means the statue of the goddess Diana, the sister of Apollon. He, accompanied by his friend Pylades, finds his own sister and reveals to her the plan to steal the statue of the goddess. She is supposed to help and is told how to deceive the king, who has been like a father to her. What is she to do? Betray the king to save her brother, or tell the truth and endanger his life, whom her prayers have saved from the demons of revenge, the Furies? In this dark hour she unburdens her soul in one of the deepest prayers I know of: "Ihr Goetter, rettet euer Bild in meiner Seele" ("Ye Gods, save your image in my soul")!

And what does she do, confiding in the divine element in every human soul? She confesses to the king that she has found her brother and what the oracle wants him to do. Foolish, is it not? And the outcome? The king, the barbarian, perhaps representing even a different race, overwhelmed by the honesty, the purity, the devotion of this great, noble soul, dismisses them with his blessing, who in their discussion have discovered that the oracle wanted Orestes to bring home his own sister, Iphigenia.

And if you ask for a summary, there are hardly any words more appropriate than those of Antigone, the "pagan Christian," as she has been called, in Sophocles' drama: "I rather love than hate" ("Nicht mitzuhassen, mitzulieben bin ich da"). Is there any grander paradigm of Goethe's profound words in "Wilhelm Meisters Wanderjahre" of 1829: "Grosze Gedanken und ein reines Herz, das ist es, was wir von Gott erbitten sollen" ("Great thoughts and a pure heart is what we shall ask the Lord for")?

In his famous epic "Hermann und Dorothea" Goethe changed the original story of the Salzburgians expelled by archbishop Firmian in the winter 1731-32 (of whom a group immigrated to Savannah, Ga., and became the founders of the Lutheran Synod of the South), not to hurt Catholic feelings, and made them French refugees in the days of the revolution. And the brave French girl, always willing to serve, who has the characteristics of Goethe's former girl-friend, Elizabeth Schoenemann, becomes the wife of a noble German youth. If young America would study these two characters, its moral level might be raised.

What then is Goethe's mission, what his message in these catastrophical days?—A few years before his death

vrote a short story of a lion and a child which de-
es to be known much better than it is:

n the fairground of a little capital a fire has broken
and a lion and a tiger escaped into the mountains.
reigning prince asked his cousin Horatio to accom-
y his young wife to a castle which is to be remodelled
ne mountain region. Approaching their goal Horatio
the fire and also catches sight of the tiger and
ts him, to the great regret of the owner who has
wed him. The owner's wife who with a little boy
accompanied him, sees, however, not only the dead
r. Casting an eye on Horatio's beautiful companion,
warns him of another pernicious fire she has seen
is eyes. And now they have only one wish, to save
r lion. They discover him in a hollow and send—
r little boy to bring him back. (What this story
ht have meant to Mahatmi Gandhi!) The boy plays
ft melody on the flute, goes round the lion and then
ins to sing, joined by his parents, of Daniel in the
s' den, the last verse expressing the thought that un-
the rule of the Eternal lions shall be changed into
bs and swords to ploughshares; faith and hope will
fulfilled, and miracles are worked by love manifest-
itself in prayer. And the lion?—arises and follows
boy like a lamb.—The explanatory notes of Goethe
he wanted to show as expression of his innermost
viction that faith and love are more powerful than
tal force are hardly needed.

is contemporary, M. Claudius, wrote a beautiful let-
about the Lord's Prayer to his friend Andrew: "If
vant to pray the Lord's Prayer, I first think of my
her, what a good man he was, and then I remember
brethren in Asia, Europe, Africa and America, and
n I begin to pray, "*Our* father, who art in heaven."
s is no less the cosmopolitan conception pervading
world of Goethe. The inscription of the Herder-
nument would have been a worthy inscription for his
restingplace as it deserves to become our motto:
ght, love, life."

t is Goethe to whom, according to Emerson, the crea-
of this world confided himself more than to anybody
e. While his "Theory of Colors" in which he published
result of his studies of twenty years is not altogether
gotten, little attention is given to the fact (for which
anuel Swedenborg, quoted in the second part of Faust,
partly responsible) that even the Society of Psychical
search might claim him as one of her pioneers (Cp.
oethe als Okultist" von Max Seiling, Berlin 1919).
t the outstanding South American writer and phil-
opher José E. Rodo (author of the classic "Ariel"
nslated by F. J. Stimson, Boston 1922) has in his "The
otives of Proteus" (English translation New York 1928)
voted a paragraph to "The soul of Goethe. A typical
ample of personal renovation," which begins with these
rds: "The loftiest, most perfect, most typical example
a progressive life, governed by a principle of constant
novation and indefatigable apprenticeship, that modern
ography offers us, is doubtless, that of Goethe." Did
, however, know of the most radical renovation, of which Christ spoke to Nicodemus, John, chapt. 3? Romain Rolland entitled his Goethe-essay of 1932: "Stirb und Werde," "Die and Live" (quoting from "The West-Eastern Divan"), which reminds us again of Christ's way of the cross: "Unless a grain of wheat falls into the earth and dies, it remains alone." "Faust" has been criticized as a "gospel of self-redemption," but justly? The "humming tones" of the Easter-message "draw from my lips this cup (with poison), my will controlling." Although his faith in the message "is wanting, yet

since childhood days acquainted with this strain,
it even now to life anew is calling." Should not

Fausts's slumber at the opening of the second part, like the deep sleep of Orestes' in "Iphigenia," be an allusion to Christ's revelation to Nicodemus, that "rebirth" is the greatest of all mysteries? But concerning the angelic chorus, "bearing the immortal part of Faust" Goethe's own explanation to his secretary, Joh. Peter Eckermann, seems to have been forgotten by too many interpreters:

"Whoe'er aspires unweariedly, him can *we* redeem (literally)."

Thus the *messengers of the Eternal* are singing, not: *he* can redeem *himself.*

"And if he feels the grace of love that from On High is given,
the Blessed Hosts, that wait above, shall welcome him to Heaven."

"In these lines," said Goethe, "the key to Faust's rescue may be found. In Faust, himself, an ever higher and purer form of activity to the end, and the eternal love coming down to his aid from above. This is entirely in harmony with our religious ideas, according to which we are not alone saved by our own strength, but through the freely-bestowed Grace of God." "There is a wideness in God's mercy, like the wideness of the sea."

"In the sinner repentant the Godhead feels joy;
Immortals delight thus their might to employ
Lost children to raise to a heavenly place."

These are the closing lines of "The God and the Bayadere."

In the second part of the powerful prophetic vision "The Bomb that fell on America" by Hermann Hagedorn, the poet calls on the Lord in His house, interceding for his people. He hastens to assure the Lord:

"There is nothing the matter with me.
It is the other fellow that's the trouble, a hundred and thirty-five million of him.
I have run my business on the Golden Rule for thirty years, given talks on Christ in industry, written pamphlets on Christ in labor,
been a vestryman in the church, a trustee of hospitals and boys' clubs.
I am one of those Christians that hold the social structure together.
The Lord lifted me up and the Lord set me down.
I stood in a desert, and there was a Cross in the desert and a Man on the Cross.
'Look at him,' said the voice, 'and look at yourself.

Look at Him, and be still, look at yourself and be honest.

How do you appear to yourself beside Him?" And the outcome of this heart-searching scene? "I sank at the foot of the cross." Could Goethe have knelt beside him?

Faust's confession is undoubtedly his:

"Two souls, alas! reside within my breast,
and each withdraws from, and repels, its brother."

It reminds us of Goethe's own, that there was no crime, of which he could not conceive himself to be guilty.

Let us forget that the University of Jena made him Doctor of Divinity. But may we remember some thought-provoking remarks by Dr. Franz Blankmeister in his rich monograph on Goethe and the Church in his days ("Goethe und die Kirche seiner Zeit," Dresden 1923)—recalling that the age in which we move was the "Age of Reason" and enlightenment, which, in spite of its Voltairian superficiality, has also had some wholesome effects—: "He was no Paul or Peter, but with James w might possibly compare him and on the eve of his lif with old St. John: Children, love one another. If h has sometimes attacked what is sacred to Christians, s he has at times magnificently praised what signifies th holiest to the Christian ("was dem Christen höchste Heiligtum bedeutet"):

The sign magnificent, he sees erected
which all the world consoles and hope does spend,
that many thousand spirits has indebted
and many thousand hearts to it have prayed,
which bitter death's dominion has conquered,
that in so many flags of victory does wave:
as source of life the feeble limbs revives,
he sees the cross and casteth down his eyes.

In him pure nature, the full, whole world is reflected But if Christ had met him and looked in the depth o his soul, he would have recognized him not as his ad versary, but as his friend."

The Received Text Still Stands

E. H. Parsons

(Continued)

TWENTIETH CENTURY GNOSTICISM in its various forms is only a modernized development of first century Gnosticism. The First Epistle of John is thrown into the limelight by the discussion on the Doctrine of the Word. The apostolic church used the reading of the Epistles as a very effective sermonic use. Gnosticism in all its forms, in all centuries, resorts to two devices to avoid being fenced-in by what God says. The first is to pervert Scripture. The varieties of this device are many, as allegorical interpretation and crediting the sacred writings to man and leaving unknown parts therein to the Holy Spirit. The second is to falsify Scripture by advocating expurgated and altered editions, or by discarding all of Scripture except those portions that certain schools of Gnosticism recommended, like Marcion did. Twentieth century theologians use their interpretation of Lk. 1:1-4 for their "Contents Source-Theory" to break-through thought-inspiration so that leeway is provided for perverting the Scriptures. They use I John 5:7 as the weak link in the Received Text for breaking-through word-inspiration. And I John 5:7 is their alibi for tearing the Received Text to pieces, and furnishes their basis for their "Textual Source-Theory."

The Received Text is a barrier to Gnosticism in all its forms. It prevents the development of doctrines and limits us all to better understanding of God's teachings with the aids God has given us and still gives us. The Received Text presents the introduction of new ideas that are contrary to the statements in the text and limit us to ideas that are recovery of lost information. Baron Münchausen theology is therefore barred by the Received Text. Accordingly, Gnosticism in its mild as well as rabid forms must get rid of the Received Text, so that variant editions for each generation can be had. Gnosticism, in order to avoid passages that bear on sinning against the Holy Spirit, has provided for itself a way of escape by its Protestant Purgatory Doctrine. This provides a hoped-for escape in case future textual critics do not remove objectionable verses of that kind out of the Scriptures or fail to remove the sting thereof by inserting variant readings from Gnostic copies of the Scriptures of the first centuries. By this purgatory doctrine which they in part derive from the parable of the Rich man and Lazarus by making additions thereto and perverting what Jesus says and which they derive by assuming the Greek word 'hades' was derived from the pagan theology of Greece and the Greek word 'gehenna' was the name of Jerusalem's dumpground, they state that the spirits of deceased mankind in the afterworld are not in places but in a state or condition; that in this status until Judgment Day salvation is still available that this Second Chance gives us a Probation After Death that with this Second Chance gospel preaching is now going on in hell; and that where the gospel is preached the grace of God is still available. With these ways of escape to bolster their quivering souls, Gnostics proceed

deny what God says and to add to what God says with impunity.

Gnosticism is easy to recognize, no matter what form it may assume. The rule of "By their fruits you shall know them" is the guide. Gnosticism TAKES CREDIT AWAY FROM THE THREE PERSONS OF THE GODHEAD. It belittles the Holy Spirit in taking credit away from Him by assigning portions of the Scriptures to be mere recordings of men and replacing Him in part in His work with the activities of men; it belittles God the Father in toning-down His personal utterances and the miracles and prophecies as worded in the Scriptures; and, it belittles Jesus by stripping from Him attributes and characteristics that the Scriptures ascribe to Him. As an illustration, let us consider the Tannerism form of Gnosticism. This form, like the others, cuts the Three Persons of the Godhead down to size, that is, it takes credit away from God and ascribes the credit taken away to be mere acts or deceits of men. Gnosticism presents to us an idol-monarchial god, an idol-christ, a spirit of error, and expurgated sacred writings. Gnosticism and Unitarianism are allies, often unknowingly to each other. They march hand in hand through the pages of history. This will be shown further on in this article and in my article on I John 5:7. Gnosticism claims that the authors of the New Testament and the Old Testament books used secular sources for the ideas expressed therein. The true status is that the Holy Spirit often refers to secular writings as containing a true statement of facts which the Holy Spirit has described, and even quotes words from these secular writings that are true in accordance with the true facts and as set forth by the Holy Spirit. One can quote other writings in two ways: as approving, or as examples of disapproval. It is clear perversion, without more, to attribute such a course of action to one getting his knowledge from the references given. How about my articles in the "Lutheran Outlook" in which almost all the authors I cite are absolutely opposite to my position? Some citations I cite with approval as admissions against interest by textual critics and others I cite as indicating their state or error. Now read Numbers 21:14-15, Joshua 10:12-13, II Sam. 1:17, II Kings 11:41, II Chronicles 9:29 and 20:34 and see for yourself what God actually says. Numbers 21:14-15 gives a secular source that upholds the Scriptural view. The same applies to the other passages cited from sources contemporaneous with the events mentioned in those passages of Scripture given above.

Gnosticism, in order to bolster a proposed tenet of its numerous theories, ascribes secular confirmations or witnessings of the Scriptural statements as the source for the compilation of the Bible. Therefore, if Gnostics would be consistent in their philosophizing, any inscriptions or secular writings recovered by archeologists attesting Scriptural statements are the source for the contents of Scripture. Then Isaiah derived his idea about Sargon for the contents of Scripture. Another link in Gnosticism is that another source of information for the sacred writers is traditions and apocryphal writings. According to Gnosticism, if God adds any information that happened in Old Testament times but not recorded in the Old Testament, such information is mere rumored reports when recorded for the first time in the New Testament. Gnosticism takes a superior-to-God attitude and rules out what it does not want in the Scriptures. It is a self-constituted censor of the Scriptures as to what shall be the meaning of any part thereof and what shall be accepted as genuine statements therein. It is this arrogance on the part of higher and textual criticism that makes these studies be held in low esteem by the laity. Again, it is an old, old story that "the first eleven chapters of Genesis may well be crystallized tradition." Jesus often quoted from the books of Moses, and He never gives a hint that there is anything wrong with these books. It took Gnosticism to tell us what is the true situation which Jesus forgot to tell us, even when holding a copy of the Old Testament books in His hands.

Gnosticism tones-down miracles and prophecies by telling us that they are poetical hyperbole and prosaic hyperbole. Hyperbole means exaggeration. This story is often used to explain many Old Testament historical statements, so that error is not new. To a Gnostic the Scriptures exaggerate in the favor of God and in favor of God's people. When Jesus translates the Hebrew Old Testament and His rendering agrees with that of the Greek Septuagint translation of the Old Testament, Gnosticism tells us that Jesus got His translation from that Septuagint. Gnosticism never tells the whole story, but conveniently forgets to tell that in many instances the translations by Jesus and the apostles show that the corresponding renderings in the Septuagint Version are not exact; and conveniently forgets to tell that history from secular sources records that the Septuagint which is a version made by Alexandrian Jews was not acceptable to the Palestinian Jews; and conveniently forgets to state that the Bible itself nowhere even gives a hint that Jesus or His apostles ever saw a copy of the Septuagint. But Gnosticism furnishes that information from among its numerous assumptions. Gnosticism always chooses a rendering that seems to break the harmony of the Scriptures in order to bolster its claim that there are inaccuracies in the Word of God. It never tells why an unusual grammatical choice that selects a remote possible antecedent is preferable to the closest possible antecedent, as in Exodus 12:40. It disposes of such matters as trifling by a fiat statement. Fiat statements abound in Gnosticism, and no one except Gnostics have any right to question such autocratic procedure. Its weapon in such instances is ridicule. Jesus has set forth for us what is abrogated of rites and rituals in force during Old Testament times. But Gnosticism comes along and calls attention to omissions by Jesus and His apostles. The attitude of Gnosticism in this respect is an indirect attack on the full deity of Christ, and puts Jesus in the same category as the adherents of this Gnosticism in being beings of super-knowledge whose memories at times may suffer lapses.

Acts 15:28-29 applies just as fully today and with matters not set out in this passage under the same circum-

stances as existed at that time and to the incidents to which those words applied as well as any similar situations that may arise. The passage is an instance of the application of the right of Christian liberty and is circumscribed by what God says in Romans 14 and 15 and elsewhere in His Word. Fallings away by the patriarchs and David are not approved by God, whether those sins involve lying and deceit, adultery, or polygamy. And the Scripture nowhere gives anyone the right to draw such an idea. The Old Testament gives even a child the information that God permitted visitations to afflict these men, and shows that these men repented and are listed by God as heroes of faith. Gnosticism talks much about repentance and atonement by explain-away methods. Gnosticism always has sympathy arguments for those whom God has punished and those whom He has promised to punish. Gnosticism, like Judas Iscariot, always found fault with the way God does things, as in Deut. 7:2-3, 20:16-17, and 3:6. It deplores God's statements of promised punishment for His enemies, including those who pervert His Word. The following remark attributed to Senator Hoar of Massachusetts sums up the parallel idea of Gnosticism: "The Universalists believe that God is too good to damn them, and the Unitarians believe that they are too good to be damned." Therefore Gnosticism states that "The so-called imprecatory psalms offer prayers that no Christian could pray (e.g. Ps. 69:22-29; Ps. 109:6-15)." What about some of Luther's requests? God promises severe retribution against His enemies, as perverters and falsifiers of His Word willingly and knowingly done or given talents and opportunities to know better are included. And why is it unchristian to pray for what God will do whether anyone prays for it or not? Why is it unchristian to ask God to do what He promises? Christians pray for that in the Lord's Prayer, which Gnosticism even uses, asking destruction of its own adherents, when saying "Thy kingdom come, Thy will be done on earth as it is in heaven" with "Deliver us from evil." What difference is it if deliverance by destruction of enemies of God and of God's people is made general or is made specific? However, Gnosticism has not yet criticized God for promising eternal punishment in hell for the wicked who gainsay Him.

Gnosticism, as has been said, tones-down. It does this by taking credit from God. This method has many applications, such as insinuating that the sacred writers grabbed Old Testament passages and turned them into prophecies of which examples given are Hos. 11:1 with Mt. 2:17-18 with statement in Jeremiah about bereaved Rachel, Ps. 78:2 and Mt. 13:34-35; such as accusing the sacred writers of using Old Testament statements without warrant to justify an action by the apostles in Acts 1:20 by making Ps. 69 and Ps. 108 prophetic; such as accusing that the sacred writers juggled Old Testament statements to make New Testament statements appear to have the authority of God in Gal. 4:30. Further statements of Gnosticism in other forms will be presented hereafter whenever same is material.

Faith Required

It is simply arrogance on the part of men to make statements that there are missing absolute truths. Distinction must be made between missing absolute truths and absolute truths not understood. What twentieth century Christians need is to cease disbelieving God's promises, which are good news and assurances of certainty. The unquestioning trust Abraham had at the offering-up of Isaac is needed; and, the faith of lowly Hagar in the providential care of God shames Christians of today (Gen. 16:13). God says, "Whereby are given unto us exceeding great and precious promises" (II Pet. 1:4). And one of those precious promises is, "And the Scripture cannot be broken" (Jn. 10:35). So why rely on 'great-man conclusions,' 'great-man books,' 'great-man ideas,' 'great-man movements,' 'great-man statements' by finding true doctrines via Luther and absolute truth via textual critics? Why rely on men rather than on God?

God says, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the Word of the Lord endureth forever" (I Pet. 1:24-25). God also loves the man throbbing with dynamic energy of mind in wanting to know more of knowledge, and God also includes such a one in His standing invitation to all for all ages with "Come now and let us reason together" (Is. 1:18).

The Old Testament is also God's Word. So an interpretation of "dividing the word of the truth" (II Tim. 2:15), that causes a separation or divorcement of the New Testament from the Old Testament, of God's promises from His demands, and of selecting parts of the fourfold gospel and ignoring or holding as of little value the rest of Scripture is contrary to what God says. He tells us to distinguish and not to divorce. The whole Scripture is God's chosen medium of communication with man. God uses men through whom with the means of the Word of God to open the understanding by straightening-out mental kinks and to reverse mental quirks of reasoning resulting from letting discovered truth with assumptions dominate over absolute truth.

Faith accepts with unquestioning trust these Scriptural statements of the Providence: "For in Him we live, and move, and have our being" (Acts 17:28), and "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). And Jesus with a child by Him (Mt. 18:2) says, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Mt. 18:10). On the other hand, when God is displeased with anything whether an object or man, He lets it or him die without descendants. In other words, God refuses continuance of existence of copies thereof (Gen. 38:7-10). God's Providence applies to material things and lowly creatures as well as man (Mt. 6:25-34).

We often have things and are not aware of it. This also applies to ideas that have been received in the mind, but

some reason have been pigeon-holed. Then one for-
s or loses the awareness of their existence. It is no
nder that the importance of an idea is not known in
sense of being realized without mentioning its being
preciated. Many believe that we today do not have the
rds of God in the form of the originals as being accur-
copies thereof in our Received Text or any other text.
erefore, these suggest that, for us who are now living
the twentieth century, we must either resort to seeking
t the ideas of God, which ideas they represent to be the
ord of God, from among the contents of our present
bles, or we must be content only with the general mes-
ge of God to be presented in general terms. If such is
e case, we are in a quandary under either theory be-
use in either case we can quote no verse and make no
ecific statements since the ones we might use might be
ere man's words inserted in the Bible. Furthermore,,
ere is then no certainty what are God's ideas because
e waver as to the words. There would then not even
ist a skeleton message. These views throw us back to
e situation in which Plato found himself. Again, we
ve no assurance from any Scripture statement that in
ch a predicament the Holy Spirit will guide us to the
solute truth when we in fact deny that we have the
ord of God. God's promises apply only to those who
lieve what He says in His Scriptures. How can we
ey or continue in God's Word if we do not have it?

Jesus expressly states that the Word of God is com-
sed of words (i.e. the plural of word). He says "every
ord" in Mt. 4:4, Mt. 18:16 and Lk. 4:4. Jesus says in
t. 4:4 that the full diet for man's spirit is "every word"
God; so anything less is an incomplete diet. Dr. Dell,
the *Lutheran Outlook* for December 1948 on page 148,
esents a sermon based on Lk. 2:10-16 and entitled,
Christmas is for Children." Dr. Dell sets forth the true
tuation in clear-cut terms, saying, "There is a tendency
our world today to suppose that what we cannot see
es not exist. There is a tendency to point out that all
e supernatural wonders took place a long time ago; to
ggest, 'That was an uncritical age,' and to add 'Miracles'
o not happen today.' Thus doubt creeps in, and where
oubt enters the angels begin to disappear. Even among
eligious people this can happen. A Christian learns that
certain verse in the Bible is a 'disputed passage'; that is,
is not found in the oldest manuscripts, and is supposed
y some to be an interpolation by some later copyist or
mmentator. But if one passage is of doubtful value, why
ot others? The end of that course is a loss of reverence
r the entire Word of God."

Yes, a loss of reverence occurs. And not only that, but
e learned Christians are two-policy Christians if we be-
eve, because of variant readings, that we do not now
ave the very words of God, and yet proclaim to our chil-
ren from the pulpit and in our Sunday school the Christ-
as Story in the very words of the Authorized Version
nd lead the children to believe that those words por-
ray the very words of God translated from the Received
ext while all the while we ourselves believe the very
vords of God are not available and do not exist. We make
ourselves a split-personality, a Dr. Jekyll-Mr. Hyde in the eyes of men, and a hypocrite and a delinquent steward in the eyes of God.

God has demonstrated in plain language that man can not retain in oral form what He has said. God's demonstration clearly shows the fallacy of there being absolute truth in oral form. Therefore, claims of apostolic oral traditions are false. The word, tradition, in our versions for II Thess. 2:15, 3:6 and Titus 1:14 means deposit (i.e. the absolute truth in written record), trust,—and not absolute truth not recorded.

Jesus, when referring to what God says, gives us the sure sign, namely, "It is written." In Mt. 4:4 Jesus says, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This statement consists of separate words and is a divine translation of the Hebrew words that God caused Moses to record in Deut. 8:3 more than 1450 years before. The expression, "It is written," is the Greek present perfect tense denoting action commencing in the past and continuing to the present. The full rendering of the tense here then would be, "It has been written and still stands written." This absolute truth, "It is written," comes from Jesus as His utterance in person and is recorded by the Holy Ghost through Matthew and is by God the Father accepted as His Word. So this formula of continued existence stands as absolute proof that there existed true Hebrew copies of the Old Testament in Jesus' day; and the present perfect tense used by Jesus prophesies also as absolute truth that true copies will keep on continuing in existence. If no true copies of the Old Testament existed at the time of Jesus after a transmission period of about 1400 years, Jesus, who is The Absolute Truth, would have used the Greek pluperfect tense, "It had been written." The Greek pluperfect tense would imply that no such state of continuance of copying the original words as given exists at the time of Jesus or in our time. Do not belittle God's stirring scholars to activity in the field of Biblical philology and archeology. They also contribute in persuading that we have God's very words today. Jesus' prophetic declaration, "It is written," stands in the way of the gainsayers. "It is written" negatives also the existence of oral unrecorded absolute truth.

God gives us a concrete demonstration that accurate oral transmission of God's very words or even His ideas is impossible to man even in a state of innocence, that is, in a state of perfection. So, why resort to procedures, such as the Word of God is contained in the Bible but is not the Bible? Why resort to procedure that we can only proclaim the general message of salvation in Jesus?

Eve was in a state of innocence in the Garden of Eden. God had given her these few words in simple language that include a definite restriction, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16-17). Now God tells us that Eve, who had a clear mind and so was unlike us in being afflicted with lapses of memory, is approached by Satan, the prince of

liars, the author of confusion, and the inventor of blending, with a short and simply worded question, "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. 3:1). Now Eve does not answer the question with the words used by God and so be strictly a herald, but she chooses to be an ambassador and so voluntarily assumes to restate what God says in her own words. Now God sets out the very words used by Eve to show the perils of deductions of a human mind having even a perfect memory, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen. 3:2-3). Even Eve could not paraphrase correctly what God says, because she added of her own "neither shall ye touch it." She tampered with the words of God by giving an added idea. Her free will could not resist, upon resorting to thinking, issuing a variant edition of what God actually said.

After the Flood God starts out mankind again with eight persons, but this time man starts out not in a state of innocence. Again God demonstrates the futility of man transmitting accurately God's communications given orally. Then God demonstrates the futility of oral communications even with special revelations of reminders and the giving of special precautions to the patriarchs. Then God gives written communication in the five books of Moses. Now God's chosen people have a written record of what God says. Copies were made, and select portions were copied for memorizing and were inscribed in different places to jog the awareness that God wants to talk with them daily. The textbook and the divine standard was the written record of God. As time went by God caused His further communications to mankind to be recorded. The Jews heard and read for themselves what God says. They accepted God as God when it concerned the written record and did not give way to pry into the mysteries of the person and essence of God. They knew that God in His written record calls Himself El meaning the Almighty, and showing His activities by compounds of El, that God calls Himself in the character of Yahweh or Jehovah with attributes shown by compounds of Jeh or Je which the Greek translates by "Kyrios" and the English by either "Lord" or "Jehovah." The word, Jesus, is a compound of Je (Mt. 1:21). The Jews knew that Jehovah was to be incarnate and they looked forward to God taking on the form of man. The Jews never attempted to delve into the mysteries of the Trinity or other supernatural truths. They just accepted them as being true. The Jews knew their own language and so knew that the second word in the first chapter of Genesis in Hebrew is singular number while the third word, Elohim, is plural in number. They accepted without question and speculation and philosophical theorizing that God is Spirit of divine plurality of three characters in unity. They properly emphasized the Oneness of God without losing the realization of the Trinity in Unity, God El with God Jehovah with God the Holy Spirit being one God.

God nowhere in the Old Testament hints of variant readings in His recorded words. Then about 400 B.C. we have a cessation of further communications from God. During these 400 years of silence Jewish writers wrote religious books which we call apocryphal books of the Old Testament. During this period oriental philosophers taught that their god or gods, although bearing different names in different nations, was the supreme being of good, and that evil was the work of demons. They regarded disasters to be the work of demons; while the Jews had always viewed disasters and loss of prestige as being visitations from God. The oriental philosophers held that all matter is evil, and therefore there could be no union of the Divine being with matter. Here is the germ for the anti-incarnation theory. The Greek philosophers had so effectively ridiculed the idea of plural gods that the Gentile nations adopted the supreme being idea but clung to the practice of inferior household gods or creatures below the status of their god in the sense of pertaining to attributes or being servants of the supreme being. Here we have the germ of the Unitarian idea of One God of one person in the Godhead. Plato philosophized about the dualisms in the world, and reasoned that the supreme being must in some way communicate his demands to mankind. Communication involves the transmission of ideas, and ideas require words by sign language or in writing. Then Plato reasoned that the supreme being is the Idea and that there must be an intermediate creature between this Idea and man who should carry the ideas in words. This intermediary he called Logos, which in English means Word. Here we have the Hellenistic germ that Jesus is inferior to the Father. Among the Jews, during the 400 years of silence, there arose various religious sects. The Pharisees accepted all the 24 books (our numbering 39) of the Old Testament as the very words of God. The Pharisees gave to the world the skill of explaining-away what God says by intellectualism with the know-how of developing and creating doctrines. Then we meet the first textual critics. These are known as Sadducees. They rejected as spurious all the books of the Old Testament except the Five Books of Moses. Then there are the Essenes, a sect of Jews with monastic views. They showed by keeping improper balancing of Scripture in overstressing some statements of God and ignoring others, that new doctrines can be developed.

During the 400 years of silence there was issued a Greek translation of the Hebrew Old Testament. This translation is known as the Septuagint (LXX), and is reported to be the product of Alexandrian Jews under the sponsorship of the Egyptian Pharaoh. To avoid blending the issue of variant renderings with variant readings, I will simply state that every translation to some extent involves interpretation, and that the Septuagint in the form that we have it is highly interpretative in places. The Septuagint was much used by the early Christians, but the Palestinian Jews clung to the Hebrew text. God says through Paul, "that unto them were committed the oracles of God" (Rom. 3:2). Here we have the text stewardship of the Jews. Secular history records that the Jews have been very faithful in that stewardship.

In Luke 4:16-30 God tells us about Jesus returning for visit to Nazareth. On a Sabbath day Jesus entered the nagogue of his home town. Every synagogue in every wn and village had copies of the Old Testament, but ch book in a roll by itself. The attendant handed Jesus e Isaiah scroll. Jesus unrolled the scroll, and remained anding while He read the section of Scripture for the y which commenced with the first verse of the sixty-ird chapter of Isaiah. When the reading was finished, sus sat down. Then He began His comments of explanation and application to the assembled Jews. Jesus here read a copy of the Book of Isaiah and in no way indicated the presence of variant readings in the synagogue copies of the Old Testament. Verse 22 does not say that the people wondered at the ideas or thoughts, but it says "words." The hearers of Jesus on this day had no necessity to search for or look for ideas hidden in a mass of words. Also read Gal. 3:16 where a keen word-distinction is made.

(To be concluded)

The Reader's Viewpoint

INSURANCE

ir:

In The Reader's Viewpoint column of the November, 1949, sue of the OUTLOOK there appeared a letter by S. Schroer h the subject of Insurance Ads. At the conclusion of his tter he inquires: "Would it be possible to find an aged holar who would give OUTLOOK readers an article on e Christian attitude toward life insurance? I for one would ppreciate it, and I'm sure the people in our congregations eed it."

Although I am not 'old" nor do I profess to be a "scholar," trust that I may be permitted to make a few observations n the subject as well as cite some Biblical authority in an ttempt to clarify "the Christian attitude toward life in-rance."

In I Timothy 5:8 we read: "But if any provideth not for is own, and especially for his own household, he hath de-ied the faith, and is worse than an infidel."

Jamieson, Fausset and Brown's **Commentary on the Whole ible** (P. 414) gives the following explanation and interpre-tation of the above Bible passage:

8. But—Reverting to v. 4, "If any (a general proposition; herefore including in its application **the widow's children r grandchildren)** provide not only for his own (relations in eneral), and especially for those of his own house (in par-icular), he hath (practically) denied the faith." Faith with-ut love and its works is dead; "for the subject-matter of aith is not mere opinion, but the grace and truth of God, o which he that believes gives up his spirit, as he that oves gives up his heart." (Mack) If in any case a duty of ove is plain, it is in relation to one's own relatives; to fail n so plain an obligation is a plain proof of want of love, nd therefore of want of faith. 'Faith does not set aside atural duties, but strengthens them." (Bengel). WORSE HAN AN INFIDEL—because even an infidel (or unbeliever) s taught by nature to provide for his own relatives, and enerally recognizes the duty; **the Christian who does not lo so, is worse (Read Matthew 5:46-47). He has less excuse with his greater light, than the infidel who may break the laws of nature.** (Underscoring my own.)

From the above interpretation and explanation of I Timothy 5:8 it seems to me that the Bible clearly points out the Christian man's duty to his family and its future welfare.

First, the home is a divine institution. Its responsibilities are great and irrevocable. The Christian religion recognizes the bonds and increases their sacredness. The man is the head of the family, and by divine decree is made the bread-winner. Upon him falls the duty of making provision for his home and for all beneath his roof. There are two life provisions one is compelled to make, namely, (1) one must provide for the temporal needs of those dependent upon him, and (2) for his future character and state.

Second: Anything which brings men together and inspires friendship, confidence, and brotherly love should have our support. Brotherhood insurance has united men in a bond which cannot be broken. It has bridged the grave, and has made the surviving members the personal guardians of the widows and the orphans.

Third: A man has betrayed the faith if he does not provide for his future state and if he does not transmit to his children a righteous name and a Christian character. He is responsible to that extent for their destiny. He can make rich provisions in Christ. A man and his whole household can be saved and he can be assured of the future state of his family.

"But seek ye first his kingdom, and his righteousness, and all things shall be added unto you." (Matt. 6:33). "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." (II Cor. 5:1). Every man should take out both kinds of insurance:—Earthly and Heavenly!

I have many good Christian friends who are in the insurance business and I am sure they cannot be classified under the derogatory title of "cultured secularists"!

Sincerely yours,
John F. Palm, Isle, Minn.

BOOK REVIEWS

DOGMATICS IN OUTLINE, *by Karl Barth. Translated by G. T. Thomson. The Philosophical Library, New York; 155 pp.; $3.75.*

These twenty-four lectures on the Apostles' Creed follow closely the pattern set in "Credo" of 1935 and "Confession de la Foi de l'Eglise' of 1943. Barth says, "Attentive readers will scarcely discover much that is new." Yet, "Dogmatics in Outline" in the author's own words "smacks of a document of our time." Delivered amidst the ruins of post-war Bonn, without manuscript, it makes interesting reading.

Addressing his remarks to German students, many of them ex-Nazis, many of them non-Christians, Barth speaks with a frankness that will appeal also to laymen. In the introductory lectures he censures the theologians who deny that Christian faith is the illumination of reason. They are "ill-advised." PISTIS is GNOSIS! The language of "Canaan" is as ineffectual as Chinese. The Church must translate it into the language of the world. Speaking of the existence of God, Barth says, that God needs no proof, no definition, that He is inconceivable. He rejects the misleading term that God is one of "Three Persons." He would substitute "One of three ways of Being." Luther's phrasing, "I believe that God has created *me*" comes in for a bit of criticism. For heaven is inconceivable. God's power is the power of Law, not merely power in itself which would be Nihilism, Chaos, the Devil. Why did Hitler like to refer to the "Almighty"? Because he loved nihilism.

The second article is treated in a similar fashion, with interesting applications, some of them quite startling as, for example, the digression in chapter 11 where the author proves to his German audience that anti-Semitism is godless, because even today the Jews embody the history of the free grace of God for us all. Church and synagogue still affect one another. "The attack on Judah means the attack on the rock of the work and revelation of God." Beside German anti-Semitism what is "usually" called Russian atheism is "quite innocuous" (p. 77). Humanity needs the prophetic, priestly, and kingly service of the Israelites. The Synagogue is the "shadow-picture of the Church" which actually participates in the witnesses of God's revelation to the world.—The Nicene Fathers are often attacked, because their terminology of the second article is not found in the Bible. Barth calls this scolding of the Fathers "barbaric." There is a great deal that is "true and necessary and worth knowing" which is not in the Bible. The Bible is not a "letter-box but the grand document of the revelation of God" (p. 85). Barth does not like Luther's explanation that "Jesus Christ . . . is **my** Lord." He is "our Lord," the sole Lord, i.e. we have to proclaim Him to others. "Conceived by the Holy Ghost" does not force the believer to think of ordinary procreation, but "procreation was realized rather by way of the ear of Mary." God is the Creator, not the partner.

Concerning the Holy Spirit, Barth states that He is nothing else than a certain relation of the Word to man. God gives us the freedom to participate in the gift of the Holy Spirit. The last few chapters are short and sketchy, time was pressing. Barth is happy, because "today there is rather too much than too little said about the Church. There is something better: Let us **be** the Church!" It is best not to apply the idea of invisibility to the Church. It must always be the congregation, the **convocatio, la compagnie des fideles,** as Calvin calls it. The Saints" in the **communio sanctorum** may be either masculine or neuter, **sancti** or **sancta.** In any case: Christianity is not "sacred," rather there breathes s it the fresh air of the Spirit.

These are just a few glimpses which—it is hoped—pro that the book "smacks of a document of our time." It is thought-provoking study by the man who has been and st is the greatest influence in European and—to a certain e tent—American Protestantism.

Walter G. Tillmanns

THE GILGAMESH EPIC AND OLD TESTAMENT PARA LELS, *by Alexander Heidel, The University of Chica Press, Second Edition 1949; 269 pp.; $5.00.*

Ever since the discovery of the Gilgamesh Epic some eigh years ago the question of inherent historical relationship Hebrew and Mesopotamian ideas has been argued by bo Old Testament scholars and Assyriologists. Alexander Heid a research associate at the Oriental Institute of the Univers of Chicago, has now given us a scholarly translation and i terpretation of the famous Gilgamesh Epic and other relat Babylonian and Assyrian documents (the Sumerian delu version, the Atrahasis Epic, Berossus' account of the delu the story of Ishtar's descent to the underworld and oth myths about the underworld). Chapters 1 and 2 of the pre ent work contain the translations, carefully annotated; cha ters 3 and 4 investigate the parallels between the Mesopo mian and Hebrew materials.

The cuneiform records of Mesopotamia contain numero parallels to the Biblical accounts. However, by careful exa ination of the various deluge accounts and of the beliefs c rent among the Mesopotamians and Hebrews concern death and life beyond the grave, Mr. Heidel arrives at the f lowing conclusions: In *Mesopotamia* the gods are divided the counsel and afraid of the deluge which they have start the moral or ethical motive for the flood is almost complet absent; it looks like the gods were prompted by a capr rather than by a sense of justice. Over against this acco we have the story as it is recorded in Genesis. The aut says, "Irrespective of whether or not the Hebrew account to some degree dependent on Babylonian material, also t piece of Biblical literature was 'written for our learni (Rom. 15:4)." The difference between the Babylonian a the Hebrew records is even more marked when one consid the beliefs concerning death and afterlife. In *Mesopotam* death is the natural result of man's constitution; the unde world is an independent realm; all men, good and bad ali go there after death; the spirits of the dead and the livi are interdependent; there is nowhere the resurrection of t flesh. In the *Old Testemant* man is created for immortali death is unnatural; God rules over the realm of the dead as well as over heaven and earth; the righteous go to heav the dead can not affect the lives of the living (nor can t living affect the lives of the dead); the dead will rise in t flesh. The author is of the conviction that "these differen set the eschatology of the Mesopotamians and that of t Hebrews as far apart as the East is from the West. It is the fore quite obvious that the eschatology of the Old Testame did not develop from that of the Babylonians and Assyrian

This book will be a valuable addition to your library. will enable you to answer some of the questions which ha educated unbelievers have been asking, hoping to disqual the Old Testament as the Word of God.

Walter G. Tillmanns

SURVEYING the CONFERENCE

American Lutheran

Arthur P. Michelfelder

Loyalty Sunday

"Go to Church on Loyalty Sunday, November 20," was the motto and aim of the American Lutheran Church in their recent Church-wide teaching mission in every home throughout the nation.

In an effort to feel the 'Impact' that can be made by a united church, lay visitors were instructed and sent out to carry the message of "GO—Preach—Teach—All Men" uttered by Christ not only to preachers but to all Christians. The visitors were fortified with a colorful turn over 'Impact' instructional chart that told the story of the need of church attendance, the importance of the sacraments, the work of education, the fields of missions, the place of social action, the joy of separating a portion and giving it back to God for His use in building His kingdom among men. Tracts, folders, and cards which helped the individual being taught to a better understanding of the real privilege and responsibility of a Christian were left in every home together with the dynamic and personalized appeal and invitation to "Come and See" the Savior in every church on Loyalty Sunday when the entire membership of 689,310 people in the American Lutheran Church would try to make the greatest 'Impact' in her history, on the families, the communities and the world at large. God bless these feeble efforts to serve Him better!

God Calls Leaders Back Home

Just as the promotion for Loyalty Sunday was in full swing, two Church leaders were summoned suddenly to their eternal home with Christ their Savior. Dr. Martin C. Ewald, prominent layman, consecrated to serve his Christ in the field of administration and supervision of the Board of Trustees as their Chairman, suffered a severe heart attack while attending a staff meeting in the Wartburg Press building in Columbus, Ohio, on Friday, October 28, at the age of 62. Rushed to the hospital, he fell asleep in Jesus the same day. Funeral services were conducted in North Tonawanda, N. Y., in his home church, where he worked so fervently. In mourning his death, the Church thanks God for the privilege of knowing and using this servant of God these many years, as a layman committed to do the will of his heavenly Father. Blessed be his memory among us!

In Miami, Florida, Dr. Edwin Meuser, 52, serving as superintendent of Florida Missions under the supervision of the Eastern District, was stricken most suddenly, Saturday, November 12, in late afternoon. Before going to Florida a little over a year ago, Dr. Meuser was Executive Secretary of American Missions of the American Lutheran Church for a period of approximately ten years, before which he served congregations in Ohio and Washington, D. C. Dr. Meuser was father of a different type of mission building. He called and gathered about himself a group of pastors, parish workers and teachers to work as a staff long enough to found a congregation and then thrust on into another community, leaving behind in Apostle Paul fashion the pastor to care for the established congregation. Just as this work, just past its infancy, was succeeding, the Lord of the Church called His servant back home. God works in mysterious ways His wonders to perform, and only we are left to carry on in doing God's work with rededicated and re-consecrated lives. May we be found faithful and worthy to measure up to the task at hand. Blessed is the memory of Dr. Meuser, a pioneer, staunch, servant of Christ Jesus!

God Calls Leaders to Work

Almost constantly other men are assuming new positions in the field of leadership and teaching to replace the ranks of those who have been called back to God. Such is the case as God prepares and calls into service men like Professor A. J. Engelbrecht, newly installed professor of Old Testament at Wartburg Seminary. Professor Engelbrecht had served as an instructor in the seminary since 1944, and was just recently raised to the rank of professor of Old Testament, and thus now installed into this position, becoming the sixth full-time professor of the Seminary. May God use this man of God to train other men for God, and call still others into the vineyard to labor for the Lord Jesus.

Lutheran Free Church

Iver Olson

Mrs. N. C. Anderson took over the editorship of the LFC Sunday School paper, "The Child's Friend," on Dec. 1. She succeeds Dr. Claus Morgan who has held that position for a period of over twenty years.

Rev. Christopher Mohn of Bellingham, Wash., passed away on Oct. 19. He was born at Eidsvold, Norway, in 1869, and came to America with his parents at a very early age. He was graduated from the Theological Department at Augsburg in 1899, and was ordained that same year; he could thus observe the fiftieth anniversary of his ordination into the ministry last summer. For a time he served as pastor for the Poulsbo Homes—homes for both children and the aged. He was pastor of the LFC congregation in Ferndale, Wash., until 1930 when he retired because of failing health.

Rev. Anton Larson, veteran pastor of the LFC parish at Church's Ferry, No. Dakota, has resigned from his congregations; he aims to retire, due to advanced age. He will make his home at Willmar, Minn.

Three missionaries of the LFC have recently arrived at their new field of labor; they have all spent some time in language study at Paris in preparation for their work on the mission field. Sister Judith Madland will have charge of the school work at the Girls' Home in Manasoa, Madagascar. Rev. and Mrs. Conrad Jergenson, who are in the service of the Sudan Mission—also known as the Gunderson Mission, arrived at their station in Cameroun, West Africa, about Oct. 15.

Pastors move. Rev. Norman Nelson has moved from the Farmington, Minn., parish, and will be serving the LFC congregations at Sebeka, Minn. Here he succeeds Rev. O. J. Haukeness, who has moved to Minneapolis. Rev. Chas. Crouch, who until last June served the Penn Avenue Church in Minneapolis, has taken up the work in the churches at Faith, S. Dak. Rev. George Amundson will leave his parish at Barton, N. Dak., after the turn of the year to pursue graduate studies in California. He served as a chaplain in the army during the war.

Rev. Lawrence Gudmestad of Minot, N. Dak., was the speaker at the Spiritual Emphasis Week at Augsburg early in November.

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On the Religious Horizon

A News Release from the Lutheran Bible Institute

Former members of the faculty and a large number of alumni and former students and friends returned to the Lutheran Bible Institute for the celebration of the thirtieth anniversary of its beginning at the annual Homecoming Prayer and Praise Week held November 6-12. On Sunday afternoon, November 6, the renovated chapel was dedicated as the A.B. Anderson Memorial Chapel by Rev. Vernon Serenius, Director of Immanuel Deaconess Institute, Omaha, Nebraska, Chairman of the LBI Board. Funds for this project were contributed by former students and friends of the late Pastor A. B. Anderson, former member of the LBI faculty.

Dr. Samuel Miller, of Pierson, Florida, founder and former dean, gave the thirtieth anniversary sermon at the Homecoming Service on Sunday evening, November 6. Miss Alice Sanne, Executive Secretary of the Women's Missionary Federation of the ELC, brought the anniversary greeting in behalf of the LBI Alumni Fellowship.

Each morning during Homecoming Week, Rev. H. George Randolph, Chaplain of Emanuel Hospital, Portland, Oregon, and former member of LBI faculty, conducted a Bible study in the Book of Ephesians. Dr. Miller conducted a Bible Study each morning on the general topic. "Our Day in the Light of Bible Prophecy." Other former members of the faculty who also took part in the morning and evening services during the week were: Rev. A. W. Knock, Minneapolis; Rev. Adolph Dickhart, Minneapolis; Missionary Herman Bly, China; and Dr. H. J. Stolee, Seattle, Washington.

On Tuesday evening, November 8, the Lutheran Bible Institute Association held its annual business meeting. Dr. Oscar C. Hanson, President, reported that 7,803 day students had been in attendance at LBI in Minneapolis since its beginning thirty years ago and that 1,071 students have been graduated. It was also reported that 29,867 guests have attended summer school at the LBI summer camping program these years. Dr. Hanson also reported record enrollments for this present fall quarter in all departments at all three schools of the Lutheran Bible Institute in Minneapolis, Seattle and New York. Since January 1 of this year, over 3,700 new students have enrolled in the correspondence department. At present 310 are registered in the Monday evening classes in Minneapolis. In New York four evening classes are being conducted this quarter: one in an Augustana Church, one in the ELC, one in the Missouri Synod and one in the United Lutheran Church. The Lutheran Bible Institute also conducts a Psalm of Life broadcast over ten radio stations covering the entire middlewest each day of the week, Monday through Friday.

It was also announced at the annual business meeting that Rev. C. O. Granlund, pastor of Salem Lutheran Church of the Augustana Synod of Bridgeport, Connecticut, and chairman of the Regional LBI Board, has accepted the call to become dean of the Eastern Extension of the Lutheran Bible Institute in New York City. He will begin his duties on February 1. This makes a total of 17 ordained pastors from six Lutheran Synods that comprise the LBI faculty of the three schools in New York, Minneapolis and Seattle.

At the organization of the Board of Trustees of the Lutheran Bible Institute for the coming year, Dr. George Aus, Professor of Dogmatics at Luther Theological Seminary in St. Paul, was elected chairman of the Board. Other officers of the Board are: Rev. Adolph Dickhart, pastor of St. Paul's Lutheran Church, vice chairman; Mr. Philip G. Hanson, evangelist of the Evangelical Lutheran Church, secretary; Mr. N. P. Benson, lay leader of the Augustana Lutheran Synod, treasurer.

God continues to provide for the needs of the Lutheran Bible Institute in its expanded ministry. Continuing to cut across all synodical lines, the Lutheran Bible Institute makes available to all Lutherans the privilege of concentrated Bible study and it is the constant prayer that LBI may continue to train more effective workers for Christ in the local congregations of our Lutheran Church.

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Minnesota's Governor Calls for Aggressive Church

Green Lake, Wis.—Governor Luther Youngdahl of Minnesota declared here that the Christian Church "is strong enough to get good government any place in this country" and that "an aggressive Church group can outlaw any evil."

He spoke before 300 church leaders gathered for the third annual Laymen's Conference sponsored by the Wisconsin Council of Churches.

Urging lay leaders to "join hands," he warned that "we had better wake up and get together. The time is here to join hands and pray together or there won't be any more chance to pray—because there won't be any more civilization."

If we are to have peace, the governor continued, "we must make Christianity work in the world." He said the greatest battle in history was now being fought, and it hinged around the question whether Christians were going to unite.

He referred to the days of Christ, "when there were no denominations," and expressed belief in a federal union of churches as the only way to be heard unitedly.

"There is nothing wrong with Christianity today," the governor said. "It is still the potent philosophy it always was. The trouble is with us; we have not made it work. We have progressed in science but have lagged in the moral aspects."

He said Christianity should be put to work in six specific places: the church, politics, labor and management, race relations, in the home, and in the world.

"I have been called 'the ecclesiastical governor,'" he said, commenting on the role of Christianity in politics. "But is it wrong that I should think that Christ should solve the problems of government today?"

He urged church people to be active in politics and advised them to form Christian pressure groups to force the enactment of worthwhile legislation.

"We had fine pressure groups when we outlawed the slot machines in Minnesota," he said. "Good pressure groups can bring an end to other evils that exist in our cities and states today."

New Student Houses

Dedication of a Lutheran student house at the University of Washington in Seattle took place on Sunday, November 20th. Dr. Morris Wee, executive secretary of the Division of Student Service of the National Lutheran Council, participated in the dedication ceremonies.

The $20,000, two-story structure was purchased this year through a grant from the Student Center Fund of the Division of Student Service National Lutheran Council. The building provides facilities for carrying on a teaching ministry for the church to the 1000 Lutheran students enrolled at the University of Washington.

The house is advantageously located just one block off the University campus. A large lounge on the first floor provides space for Lutheran student meetings, Bible studies and discussions. An office for private counseling service is provided for the fulltime Counselor to Lutheran students, Miss Virginia Schwenke, who serves under the Division of Student Service. A committee room for student officers and a kitchen

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make up the remainder of the first floor.

The second floor of the student house provides a study library, supplied with Christian literature, and an apartment for the counselor. The rear grounds on the property will be used for outdoor recreational activities.

To provide adequate facilities for bringing the teaching ministry to the 1000 Lutheran students at Penn State College in State College, Pa., a $100,000 Lutheran student center has been completed near the campus and was presented on October 14th.

The Division of Student Service of the National Lutheran Council was represented by Dr. Morris Wee, executive secretary, at the presentation service. The Division has provided $50,000 toward the building fund for the two-story structure. The Central Pennsylvania Synod of the United Lutheran Church in America voted in 1947 to also provide $50,000 toward erection of the student center.

In the spring of 1948 the brick structure adjacent to Grace Lutheran church in State College, which had served as a temporary student center and pastor's residence for two years, was torn down and construction of the new building began immediately.

The completed center is arranged to meet the needs of an expanded student ministry at Pennsylvania State College. A large lounge room on the first floor provides space for Bible studies and discussion groups. A chapel on the same floor offers opportunity for student prayers and meditation. There is a student council room for student group officers, and a pastor's study and office for private counseling by the pastor.

A large basement fellowship hall will seat 300 and is used for Lutheran student meetings. The basement also houses a gymnasium, with shower rooms attached and a large kitchen.

The full-time campus pastor, the Rev. Edwerth E. Korte, who represents the Division of Student Service, lives with his family in the nine-room second floor apartment.

Harry R. Lenker, a Penn State Lutheran alumnus from York, Pa., served as architect for the new center.

The dedication of a new $200,000 Lutheran Student chapel and center near the campus of Harvard University in Cambridge, Mass., will be witnessed at the beginning of the new school year in 1950 by Lutheran students in the Greater Boston area.

With 900 Lutheran students in attendance at the two score schools and colleges in the Boston area, Lutherans in the area are cognizant of the great need for facilities which will better serve the task of bringing the ministry of the church to these Lutherans away from home.

Funds have been raised over a period of 15 years for purchase of a site and construction of a chapel and center. A total of $182,000 has now been contributed, inclusive of $25,000 from the Division of Student Service of the National Lutheran Council. Next year the Division will provide an additional $10,000.

The New York Synod of the United Lutheran Church in America is financing the mortgage, and when the project is completed will have contributed approximately $100,000 toward the total project. Other agencies involved in the support of the project include the Board of Education, ULCA, which has given $5,000; the Women's Missionary Society, ULCA, $10,000.

Total cost of the project, including purchase of the site and construction of the building, is expected to reach $275,000. The site chosen for the new Lutheran student chapel and center which will be of modern design, is strategically located in the heart of the dormitory area adjacent to the campus of Harvard University. It is also very close to the Harvard Square subway which will make the new building extremely accessible for all students.

CHURCH GAINS

Comparison of 1918 and 1948 figures shows a Lutheran membership growth of 2,290,989 in a 30-year period. This was a 63 per cent advance. Few other Protestant churches came near this record. (Northern Baptist, 5 per cent; Congregationalist Christian, 30; Friends, 31; Methodist, 33; Episcopal, 41; Presbyterian USA, 45; Disciples, 57). Roman Catholic gain in the 30-year period was 49 per cent.

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utheran Committee Advances rganic Union Plan

DUBUQUE, Ia.—Merger of three national Lutheran Churches was advanced here with the completion of a report by a six-man sub-committee which would unite the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church into a single denomination of more than 1,500,000 members.

The report recommends steps and procedures to be followed in bringing about organic union of the three groups.

Details of the report were not divulged, but it was announced that the subcommittee's recommendations will go to a joint committee which agreed in September to work for organic union of the three Churches.

Another meeting of the full joint committee is expected to be held shortly. If the committee approves the subcommittee's report, it will then be submitted to national conventions of the three Churches next summer. The three bodies have been associated in the American Lutheran Conference for the past 19 years.

Comprising the subcommittee which met at Wartburg Theological Seminary here were Dr. T. F. Gullixson, president of Luther Seminary, St. Paul, Minn., and Dr. Alvin Rogness, Mason City, Iowa, representing the 800,000 member ELC; Dr. William L. Young and Dr. Harold L. Yochum, Columbus, O., representing the 700,000 member ALC; and Dr. N. C. Carlsen and the Rev. R. E. Morton of Blair, Neb., representing the 50,000 member UELC.

Missouri Lutherans to Promote Religious Television

ST. LOUIS—Increased support and promotion of religious television was voted here at the second annual general radio and television conference of the Lutheran Church-Missouri Synod.

The delegates recommended that an exhaustive study be made of all possibilities for effective televising of religious programs. They called upon the various districts of the denomination to urge young men and women to train themselves for religious television.

Another resolution called for a statistician to make a study of the effectiveness of radio and television as a mission agency and for all congregations to investigate the possibility of religious broadcasting in their vicinity.

The conference also voted to seek the appointment of a full-time director for the denomination's radio work by the Church's General Synod at its meeting next year.

Chief speaker at the conference was the Rev. Harold Quigley, New York, director of special events for the Protestant Radio Commission.

Candidates Vie for Swedish Primacy

STOCKHOLM—The choice of a new archbishop to succeed Erling Eidem, resigning Primate of the Swedish Lutheran Church, has some of the aspects of a family affair, with two sons-in-law to the late renowned Archbishop Nathan Soderblom among the four or five principal candidates.

Archbishop Eidem's resignation does not take effect until May 1, 1950, but his successor will probably be chosen late in January.

Bishop Yngve Brilioth Vaxjo, who is married to a daughter of the late archbishop, is generally conceded to be the leading candidate. He is known for his contacts with the other large official Church bodies, especially the Church of England, and for his studies of medieval Swedish Church history.

The other son-in-law candidate is Algot Anderberg, dean of Uppsala Cathedral since 1941. He is chief of the corps of military chaplains and known as both a good preacher and congregation pastor.

Perhaps the second most likely candidate, however, is Bishop Torsten Ysander of Linkoping. Bishop Ysander is chairman of the Association of Swed-

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ish Pastors, and is regarded as one of the most popular religious figures in the country. His relations with Swedish missions are close, and he has visited a number of them in the field, including Africa and South America.

The third most likely candidate is Anders Nygren, bishop of the diocese of Lund. Bishop Nygren ranks as Sweden's greatest theologian. His most famous work, "Christian Love through the Ages, Eros and Agape," has been translated into virtually every language, including Japanese. Formerly professor of moral theology in Lund, he is esteemed as both a philosopher and a theologian. Bishop Nygren is also president of the Lutheran World Federation.

Other potential candidates include Bishop John Cullberg of Vasteras and Bishop Torsten Bohlin of Harnosand.

Lutheran Laymen Seek Organic Unity

FARGO, N. D. — Steps leading towards complete organic unity of all Lutheran denominations in the United States were urged in resolutions adopted at the 12th biennial convention of the American Federation of Lutheran Brotherhoods here.

In one resolution the delegates called upon member Churches of the National Lutheran Council "to redouble their efforts to bring about organic unity."

Another resolution petitioned these Church bodies to make it possible for local congregations of different synodical affiliation to merge if they so desired. The resolution suggested that the matter could be effectively handled through the Council's Division of American Missions. It stressed that the question of congregational work has been a chief concern among the various Lutheran bodies.

Delegates adopted the resolutions following a lengthy discussion on unity movements, led by Dr. O. G. Malmin, Minneapolis, editor of the Lutheran Herald, official organ of the Evangelical Lutheran Church. He credited the Federation and the Lutheran Editors' Association with spearheading the Lutheran unity movement.

Dr. Malmin warned the delegates that "it is not merger that is the most important thing: it is the advancement of the Kingdom of God." He recommended that laymen "see to it that unity discussions be prayerfully considered in their own congregations."

The delegates suggested several practical methods local brotherhoods could use to help achieve unity. These included uniform brotherhood programs in each Church body; joint meetings of organizations of various Lutheran churches in a community; special events under joint sponsorship of local Lutheran congregations; joint participation in public and community events; and "charitable attitudes" toward one another and toward each synod.

Judge Lawrence F. Speckman, of Louisville, Ky., the Federation's retiring president, reported that all Lutheran brotherhoods now have the same "triple E" objectives: evangelize, educate, energize.

New officers elected were Adolph A. Hanson, Chicago, Augustana Lutheran Church, president; Grover C. Erdmier, Freeport, Ill., United Lutheran Church in America, vice-president; Elden Muir, Sterling, Colo., American Lutheran Church, secretary; and William Vo Stocken, Minneapolis, United Evange ical Lutheran Church, treasurer.

Lutheran Seminarians Meet

DUBUQUE, Iowa—Richard Trapp, Wartburg Lutheran Seminary, Du buque, was elected president of th Association of Lutheran Seminaria at the close of its two-day conferen here.

A total of 68 delegates from 14 sem inaries throughout the country attend ed the conference, and selected S Paul Lutheran Seminary of the Eva

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cal Lutheran Church, St. Paul, n., as the seminary for the 1950 ting.

ims of the Association are to pro- e personal acquaintance among inarians; to further the spiritual of students; to stimulate the spirit cholarship; and to effect a better erstanding of the problems which the Lutheran Church at large.

he group heard addresses by the . Herbert Lindemann, of St. Paul, n., Dr. Carl Rassmussen, director vangelism for the National Luther- Council; and Dr. Samuel Salzmann, essor of practical theology at Wart- g seminary.

s Lutherans and gregationalists Drawing Closer

EW YORK—Lutherans and Con- gationalists will be drawn closer to- her by the latter's approaching ger with the Evangelical and Re- ned Church, according to Advance, onal monthly of the Congregation- Christian Churches.

n editorial in the December issue resses the opinion that some day Lutherans "may be among our clos- ecclesiastical kin."

Our paths are converging with rs," the editorial states. "We are ving toward them in architecture worship; they are moving toward n general outlook."

he editorial urged that the two ups "should become better acquaint- in every way possible."

heran Church med in Italy

EW YORK—Establishment of the ngelical Lutheran Church in Italy s announced here by the National heran Council.

he new body formally came into stence with the adoption of a con- ution by its first official synod eting in Florence. Charter members thirteen Italian congregations who t representatives to the Florence eting.

Membership in the congregations to- several thousand persons, most of om emigrated into Italy from Ger- ny, Switzerland and the Scandina- n countries.

heran Group Sends st Missionary to Japan

MINNEAPOLIS — The Evangelical heran Church's first missionary to an, the Rev. Olaf Hansen of Brook- , N.Y., left here for Tokyo to ar- ge housing accommodations for a ssion staff which will join him later s year.

Decision to begin mission work in Japan was announced last July by the Church's Board of Foreign Missions. At that time the Board said "a more favorable period for disseminating the Christian Gospel has never been seen in the history of Japan."

The denomination's work will be devoted to the area along the coast of Japan from Tokyo to Nagoya.

Mr. Hansen served in China for three years before being recalled because of the war.

Hungarian Lutherans Establish Laymen's Institute

BUDAPEST — A training center for layworkers, to be known as the Martin Luther Institute, has been established here by the Lutheran Church in Hungary under the supervision of the Rev. Ladislaus Benczur, prominent Lutheran educator.

Announcement of the new institute was made in a circular letter issued here by the four bishops of the Lutheran Church, copies of which were sent to all congregations.

Emphasizing the importance of the institute, the letter declared that "along with the strengthening of evangelization, the need for lay workers in the awakened congregations has become ever more urgent."

It said that the demand for lay work-

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ers has been "further accentuated" by "the separation of Church and State in Hungary, which has created new problems which must be solved in order that the Church may become self-supporting before all State subsidies cease."

A special task of the institute, it was announced, will be to train organists for congregations. However, the main purpose will be to train lay workers in Bible studies and give them a thorough knowledge of Lutheran doctrines.

Candidates for the institute will be chosen by congregations, which are also expected to contribute to its financial support.

100,000th DP Arrives

NEW YORK — Ferdinand Kiisk, an Estonian Lutheran, became the 100,000th displaced person to be admitted to the United States after he arrived here aboard the Army Transport General Howze together with his wife, Elfrieda, and three sons.

The arrival of the 50-year-old farmer was marked by special ceremonies aboard the liner and at the pier. The New York Fire Department band played while the General Howze was being docked and between speeches by various officials.

Job and housing assurances for the Kiisk family were given by Fred L. Prielipp of Harrison, Mich., through the Lutheran Service Federation of Detroit last May 30. The Federation is a welfare organization of the Lutheran Church-Missouri Synod. The Kiisk application was sponsored by the National Lutheran Council in cooperation with the U.S. Displaced Persons Commission.

Lutherans Gained 114,588 Members in 1948

NEW YORK—An increase of 114,588 members during 1948 was reported by the Lutheran Churches of the United States and Canada, bringing their total membership to 5,950,735 persons.

The statistical summary was released here by the National Lutheran Council.

Confirmed or adult membership was listed at 4,167,486, a gain of 100,207 over the previous year.

For the fourth successive year, the highest numerical increase was made by the Lutheran Church-Missouri Synod, with a gain of 50,134 baptized members. The United Lutheran Church in America, largest of the denominational bodies, reported an increase of 33,425 members while the American Lutheran Church added 19,919.

For the first time, statistics for the Lutheran Churches in Canada were compiled separately. At the end of 1948, Canada had 161,616 baptized members and 107,806 confirmed or adult members. There were 47,760 pupils enrolled in 1,232 congregational schools.

In the U.S., in the field of parish education, the Churches reported a combined increase of 135,474 pupils—an average of better than eight per local Lutheran congregation. Total 1948 pupil enrollment was given as 2,344,092.

During the year, 976 congregational schools were established, as compared with 432 in 1947, for a total of 25,691. Staffs of the schools, however, decreased by 2,225 officers and teachers to a total of 215,967. This averages eight teachers to each school and one teacher to every 11 pupils.

Lutherans Ask Courage, Faith in Reformation Message

NEW YORK—A special message to mark the 432nd anniversary of the Protestant Reformation was issued here by the National Lutheran Council over the signatures of the presidents of the eight Church bodies comprising the Council. It was addressed to nearly 4,000,000 members of the groups here and in Canada.

The message described the Reformation season as "a time for courage and faith" as areas of the World Lutheran Church face "a repetition of Reformation history."

It also called upon American Lutherans to give continued support t

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Council's church relief and reconuction program overseas as "our dern way of continuing the struggle freedom, for godliness and for the ht of the Church to be a witness to rist's Gospel throughout the world."

With God's help," the message stat- "we too can write a new and glor- s page in the history of evangelical ristianity."

Declaring that Nov. 1, the day after formation Day, "marks the begin- g of a new period of persecution and fering for the Slovak Lutheran urch under totalitarian oppression," message said:

Let it also mark the beginning of a v increased dedication on the part American Lutherans in a courageous nter-attack through Lutheran World tion. To fail in it would be a sign of lorious and humiliating weakness ying our words. To succeed, and to nd by the side of our brethren in ir fight, will reveal strength which l bring glad cheer to them and dis- y to their oppressors."

The Council is currently engaged in World Action Campaign for $4,000,000 be used for overseas church relief.

The message paid tribute to the "true h and unquenchable courage" of hop Lajos Ordass, Primate of the theran Church of Hungary, who was tenced to a two-year jail term in 8. Bishop Ordass was described as living symbol of the Reformation dition, 'Here I stand.'"

It is the same combination of faith l courage, the message added, "which ds our brethren in Czechoslovakia, stern Germany and Finland to hold ir heads erect and unbowed under shadow of tyrants and the threat persecution; which keeps mission- es at their posts on orphaned mission ds, and which sustains displaced sons and refugees who seek new nes in lands where the name of rist can be confessed openly and hout reprisal.

True faith and courage cannot be ured by inheritance; they must be n and retained anew by each on- ing generation. To recall Reforma- n heroes and to recount Reforma- n achievements is not enough. These st be accompanied by our matching formation courage and devotion. The ntle of the Reformers has fallen on

Signing the message were Dr. Frank- Clark Fry of the United Lutheran urch in America; Dr. Johan A. Aas- rd of the Evangelical Lutheran urch; Dr. Emmanuel Poppen of the American Lutheran Church; Dr. Petrus O. Bersell of the Augustana Lutheran Church; Dr. Thorvald O. Burntvedt of the Lutheran Free Church; Dr. Niels C. Carlsen of the United Evangelical Lutheran Church; Dr. Alfred Haapanen of the Finnish Suomi Synod; and the Rev. Alfred Jensen of the Danish Lutheran Church.

Ancient Bible Scrolls on Display

WASHINGTON, D.C.—Three ancient Hebrew scrolls, hailed as the greatest single manuscript find of modern times, went on public display for the first time at the library of Congress here.

Most valuable of the documents is a 24-foot long, virtually complete scroll of the Book of Isaiah in a state of almost perfect preservation. The two others are part of a commentary on the Book of Habakkuk and a collection of the doctrines and practices of an unidentified Jewish sect from the first century B.C.

The scrolls, found two years ago in a cave near Jericho by wandering Bedouin shepherds, are believed to be over 2,000 years old. They were sold to Syrian Metropolitan Yeshue Samuel, who loaned them to the Library for the display.

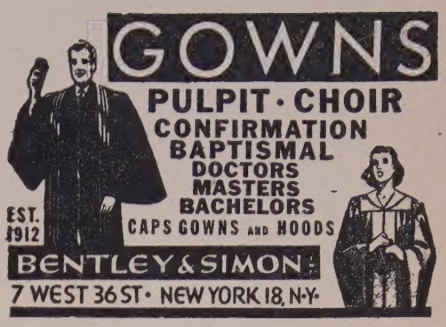
Classed as "invaluable," the manuscripts have been insured for half a million dollars. They arrived at the Library, accompanied by a Secret Service guard, from New Jersey, where they have been kept in vaults.

Publish Second Edition Of Turkish Bible

ISTANBUL—A second edition of the revised Turkish version of the Bible has been published here jointly by the American Bible Society and the British and Foreign Bible Society. The first edition appeared in 1941.

The revised Turkish Bible is printed in Latin script and in the new Turkish which ignores many old Arabic words and includes a great number of revived idioms and new terms.

The first Turkish Bible dates back to 1666. It was a translation made by Ali Bey, Polish-born former slave, who achieved fame after he had reached manhod and embraced the Islamic faith. His manuscript was sent to Leyden, Holland, to be printed, but its publication was delayed until 1827.



Christian Business Men's Committee Meets

San Francisco — With the theme "Prospecting for Eternal Riches," more than 500 business and professional men from all parts of the United States and seven foreign countries met here for the 12th annual convention of the Christian Business Men's Committee International.

The delegates found time not only to attend the sessions here, but to make speeches at special rallies, mass meetings, street meetings and to fill pulpits in the city's churches.

Supervisor Chester A. MacPhee, former president of the San Francisco Council of Churches, welcomed the delegates. The convention's keynote address was given by Robert S. Swanson of Long Island City, N.Y., the group's international chairman.

The group, representing 218 constituent local committees, welcomed 116 new committees into the organization. Foreign countries represented were Canada, Great Britain, China, Australia, New Zealand, the Philippines and the Hawaiian Islands.

The Christian Business Men's Committee was created in 1931 when a group of men representing six church denominations organized to advance their common aim of stimulating practical day-by-day Christian living.

Among the leaders in the original committee was R. G. LeTourneau, nationally-known industrialist from Longview, Texas. Mr. LeTourneau was one of the most active delegates at the convention here and addressed a mass meeting at the Coliseum Bowl.

Lutherans Plan New Missions Projects in China

MINNEAPOLIS, Minn.—Despite unsettled conditions in China, the Evangelical Lutheran Church has decided to embark on two new missionary ventures in that country.

An announcement by the Board of Foreign Missions said evangelistic work is planned among Mandarin-speaking Chinese in Hong-Kong, and

an agricultural rehabilitation project is being readied for Liuchow.

The Hong-Kong program will be headed by Dr. Peng Fu, president of the Lutheran Church of China. It is expected to be a cooperative Lutheran project aimed at refugees from northern provinces who speak a dialect not common in Hong-Kong.

About 300 families are expected to benefit by the farm rehabilitation undertaking. Farm equipment has been made available to the Church in an effort to improve conditions around Liuchow, which is located in still unoccupied territory.

Dr. Rolf Syrdal, executive secretary of the missions board, said only three white missionaries from his Church remain in Communist-occupied territory, but that native workers are carrying on. He said congregational activities are continuing, though native pastors are required by the new regime to take up secular occupations in addition to their pastoral duties.

He also reported that the seminary at Hong-Kong has the largest enrollment in its history in spite of its relocation forced by the war.

Action on DP Legislation Delayed Until January

WASHINGTON, D.C.—Action to liberalize displaced persons legislation has been delayed until January by the Senate, which voted 36 to 30 to send a pending measure back to committee.

The legislation was sidetracked on a motion to recommit the bill sponsored jointly by Senators James O. Eastland (D.-Miss.) and Harry P. Cain (R.-Wash.). The motion requires the Judiciary Committee to report a bill back to the Senate by January 24, 1950.

The recommitted bill had previously been passed by the House. It called for an increase in the number of DPs eligible for admission from 205,000 in two years to 339,000 in three years.

Provisions that 30 per cent of the DPs be farmers and 40 per cent Balts would also have been removed by the legislation. The so-called "cut-off date" would have been advanced from December 22, 1945, to January 1, 1949.

Just before the vote, Senate Majority Leader Scott W. Lucas (D.-Ill.), asserted that the present legislation is "shameful" and again declared that it discriminates against Catholics and Jews.

UN General Assembly Approves Prayer Period

LAKE SUCCESS, N.Y.—Deliberations of the UN General Assembly will henceforth open and close with a minute of silence for prayer and meditation, it was decided at a plenary session of the Assembly here. The decision becomes effective on Jan. 1, 1950.

The action, approved by a 45-to-0 vote, was the first official recognition of the world's religions in UN proceedings.

Abstaining from the vote were the following: Soviet Russia, Czechoslovakia, Poland, Byelorussia,, the Ukraine, Uruguay and one unidentified nation.

Drafted last summer by the Assembly's special committee on methods and procedures, the proposal resulted from a flood of protests to the United Nations from persons in all parts of the world who asked the body to take cognizance of the religious heritage of mankind.

As adopted, the proposal states:

"Immediately after the opening of the first plenary meeting and immediately preceding the closing of the first plenary meeting of each session of the General Assembly the President shall invite the representatives to observe one minute of silence dedicated to prayer and meditation."

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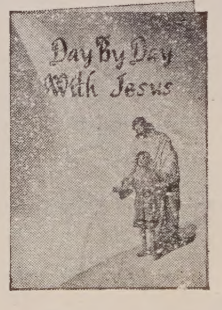

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